Vol. LXXXI No. 1 July, 1929

The Ecclesiastical Review

Monthly Publication for the Clergy Cum Approbatione Superiorum

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AMERICAN ECCLESIASTICAL REVIEW

PUBLISHED AT
113 E. Chestnut Street
Lancaster, Pa.

1305 Arch Street
PHILADELPHIA

GENERAL OFFICES
1305 Arch Street
Philadelphia, Pa.

Copyright, 1929: American Ecclesiastical Review

Subscription Price: United States and Canada, $4.00—Foreign Postage, $1.00 additional

Sole Agents { Great Britian: Burns, Oates & Washbourne, 8 Paternoster Row, London, E. C., 4
Ireland: Veritas Company, Ltd., 24 Upper O'Connell St., Dublin
Australia: W. P. Linehan, 8 Bourke St., Melbourne

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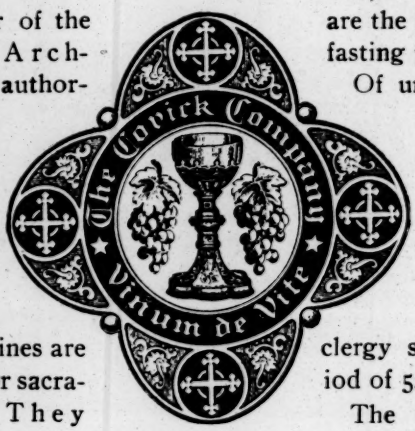

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THE ECCLESIASTICAL REVIEW

NINTH SERIES.—VOL. I.—(LXXXI).—JULY, 1929.—NO. 1.

A SEQUENCE: DE SANCTISSIMO SACRIFICIO CHRISTI.

AFTER a parallel study of St. Thomas' Eucharistic teachings and Father de la Taille's synthesis, the speculation presented itself: what if St. Thomas had undertaken to hymn the Eucharistic *Sacrifice,* as well as the Sacrament? Should we have had a worthy pendant to the *Lauda Sion,* that jewel of all theologic song? Passages such as this, *In IV Sent. D. XII, exp. text:* "Si Christus quotidie immoletur"; and the passage immediately following, "In Sacramento recordatio illius fit quod factum est semel", noteworthy for its masterly symbolic analysis: give us some indication of what doctrine and what poetry such a hymn might have contained. The following sequence can scarcely pretend to be a critical Thomistic counterfeit, nor perhaps even to render exactly the emphasis of Father de la Taille; but in presenting its own modest claims to existence it may doubtless profess its obvious dependence upon two illustrious names.

As for the excessively free English paraphrase, its sole apology is the classic one, *quidlibet audendi.*

Tremula jam instat hora
Passionis, neque mora
  Agnus pascha barbaris,
Agnus qui occidebatur
Ex quo mundus fundabatur,
  Offert se sacrificis.

Dicto qui si voluisset
Quot sunt nati redemisset
  Morte ultro maluit.
Ecce, dum pallescit panis,
Vinum erubescit, vanis
  Signis res se condidit!

Quis est ille se frangentem,
Se cruore profundentem,
Quem mirantur circulo?
Ille flos frumenti veri,
Vitis illa, quam foveri
Stipite purpureo.

Gens dilecta est visura,
Plebs humana est fletura,
Caelebs manus oblatura
Sempiternam hostiam:
Vivo Vivam necatores,
Deo Deum peccatores,
Patri Filium minores!
Rei scite gratiam!

Conclamate, vos deserti!
Procul nocte cooperti
Congregate! nasci certi
Festinate surgere!
Dona nam habemus rata,
Sacrificia illibata,
Quod Viaticum dignata
Ipsa Vita est sumere!—

Nobis Pontifex qui verus
Arae utriusque herus,
Ipse mire suus clerus,
Offert usque medium
Sanctitatis sacramentum
Sacrum factum lustramentum,
Se pro suis alimentum,
Calicem perpetuum!

O te da qui te dedisti!
Da frumenti, da et misti,
Da libatae quam subisti
Fractionis atque tristi
Tecum da discumbere,
Sacrificii da sortem
Qui sanctificas per mortem
Et vivificas consortem
Quem dignaris, minus fortem,
Sacramento eligere!

Tibi, capiti, jungendum
Damus corpus concrescendum
Tuis messibus, metendum
Damus satum et premendum
  Torculari mystico,
Guttam dantes et liquoris—
Fontem tui, Salvatoris!
Quo renati et ardoris
Flamma Spiritus, amoris
  Elevamur Domino.

Tibi, Patri, fiat homo
  In aeterna saecula
Et per Ipsum et in Ipso
  Decus atque gloria,
Et lucente Paracleto
  Semper vivens hostia. Amen.

STROPHES IN PARAPHRASE OF THE ABOVE HYMN.

Now cometh the fearful hour of the Passion of the Lamb, the Lamb our Pasch, the Lamb our Christ:
Self-offered, by the world immolated; self-risen, by the world extolled.
And from the world's beginning, sacrifice-chosen. Before His Face no hand divideth times . . .

He, the Word in the world, by a word availing
Men and their sons, and the broken daughters of women, to redeem, to emancipate, to free,
Shows forth the sign of His eternal choice, the solemn liturgy of death beginning
With pallid bread and reddening wine, with flesh and blood, about-to-die Victim for the flock of God.

Nay—

Breaking His own Body, true flower of the bruised wheat,
Pouring the vintage of His Blood, true vine of the empurpled tree!

For Him, Israel's eyes.
For Him, the world's tears.
For Him, the perpetual celibate band which shall bear no other flower than
Him the eternal Victim,
Uplifting Him always for the world's oblation.
Who have slain Him, shall offer Him: Life to the Living.
Who have sinned, shall offer Him: God to God.

Unto the Father, from the children's hands, the only Son.
This is the grace of the bread, this is the sign of the chalice.
The bread He breaketh, of the chalice He hath drunk . . .

Now shout, yet in the wilderness wandered, for your joy shout ye!
And rise, ye in the darkness of death, unswathe ye and come!
Children that are not, haste to your birth!
For the dawn has broken over us and an accepted Victim shines down upon us, pure and unbleeding, all glorious in His wounds,
Living Victim, Lamb that was dead and is living,
Victim, Viaticum, own Viaticum up the sorrowful hill,
Viaticum to the World.
High Priest of the heavenly, High Priest of the earthly altar,
Forever offering in mystery by ministering hands
The one and infinite sacrifice of His cross under veils of His sacrament of sanctity,
Offering Himself the food of His own, the chalice which fails not!

O Thou, for to Thee we speak, Self-giver, give likewise to us! Let us taste of the wheat and of the wine mingled with water,
And let us be broken and poured out with Thee, in Thy agony falling who did sit with Thee at Thy great supper,
Give us part in Thy sacrifice who eat Thy sacrament, for by death Thou workest holiness,
By Thy death giving life and sharing Thy splendor of Divinity
With us who are not, with us elected to Thy sacramental sign!

But what to Thee, unless—
O Sacred Body heavenly, O Sacred sacramental Body!—
O mystical Head of us, we yield Thee the mystical Body that is thine,
Fructified, reaped and consecrated of Thy sowing?
For we are thine own increase, we are thine own vine abiding in Thee!
Flail Thy wheat. Tread us in Thy winepress. Lift the sea-deep chalice, rest over it the wing of Thy transforming word.
We do only add
One pure drop of water from the heart of Thee,
Reborn of which, reborn of water, reborn of the Flaming Spirit,
Living we rise, on Thy wings and in Thy hands, in Thee . . .

Heavenly Father, be mankind Thy glory! Through the Son of Man, and in the Son of Man, be mankind forever Thy glory,
One Victim with the Lamb that was slain and is living,
And with one light anointed of the Paraclete.

FRANCIS BURKE, S. J.

Woodstock, Maryland.

THE PORTIUNCULA INDULGENCE.

ST. MARY'S of the Angels is an ancient chapel near Assisi. According to an old tradition it traces its erection to the year 352. This delapidated chapel was among the three churches which St. Francis restored at the bidding of our Lord speaking to him from the crucifix at St. Damian's. Later, when the Poverello more correctly and fully realized the true import of his divine calling, this chapel, which was destined to become the cradle of the great Franciscan Order, became very dear to the heart of the saint. For, among other reasons, its small size, whence its more common name "Portiuncula" or small portion, exerted a mighty appeal upon him who espoused Lady Poverty.

It was for this little chapel that St. Francis obtained from Honorius III a plenary indulgence that has since become famous for its uniqueness. The indulgence may be gained over the whole world. The saint had indeed begged of the Pope to grant the indulgence for all who should, after confession, visit his beloved Portiuncula. There was some hesitation, owing especially to objections raised by the Cardinals, but the Pope finally acquiesced in the request, though he limited it to one day of each year, the second of August, which is the anniversary of its dedication.[1]

For nearly two hundred years the "Great Pardon" could be gained only in the little Portiuncula chapel. But since the close of the fourteenth century countless indults, of which some were particular, others quite general, have made it possible to gain this unique indulgence throughout the world.[2] However, these extensions required two conditions which were not prescribed for gaining the Great Pardon in the Portiuncula chapel. In the latter the plenary indulgence could from the beginning and can still be gained under the two conditions of confession and a visit to that chapel; but to gain it in other churches that enjoy the privilege of the Portiuncula indulgence it is more-

[1] For the immense literature regarding the Portiuncula indulgence the reader is referred to Michael Faloci Pulignani, "Gli Storici dell' Indulgenza della Porziuncula", *Miscellanea Francescana*, X (Foligno, 1906-1908), 65-94, 97-108, 129-148, 161-173; for the later literature to Nikolaus Paulus, *Geschichte des Ablasses im Mittelalter* (Paderborn, 1923), II, 312-322.

[2] Cf. Egidio M. Giusto, "L'Indulgenza della Porziuncola", *L'Oriente Serafico*, anno XXVII-VIII (1916-1917), 69-78.

over prescribed that one receive Holy Communion and recite a prayer according to the intention of the Pope.

On the occasion of the seventh centenary of the founding of the Franciscan Order Pope Pius X by the Motu Proprio "Sacris Solemniis", 9 June, 1910, authorized local Ordinaries to designate one or more churches or public or semi-public oratories in every place of their diocese where the Portiuncula indulgence could be gained on the second of August of that year (1910) by all the faithful under the same conditions as in churches of the Franciscan Order.[3]

This favor, granted for the one centenary year, was extended by a decree of the Holy Office (Section for Indulgence), 26 May, 1911. First, all temporary concessions of the Portiuncula indulgence were prorogued indefinitely; secondly, all Ordinaries were empowered to make similar grants; thirdly, the faculty granted by Pius X in the above *Motu Proprio* was prorogued indefinitely. The ordinances of this decree were to remain in force until such time as the Holy See would publish a new regulation of the Portiuncula indulgence.[4] Such a new regulation of the Great Pardon was laid down by the Sacred Penitentiary in the following:

Decree on the Norms for Granting and Gaining the Indulgence of Portiuncula.

In order that both the memory and the fruits of the seventh century, which has been completed since the founding of the illustrious Order of Friars Minor, might last as long as possible, Pope Pius X, of happy memory, in a letter given *motu proprio* on the ninth day of June, in the year 1910, by bestowing the necessary and opportune faculties for this purpose on the individual Ordinaries of places, graciously permitted the Indulgence of the Portiuncula, as it is called, to be extended to other churches and oratories not belonging to the Order of Friars Minor.

However, during the following year, as the day for gaining the said Indulgence approached, letters from all sides came to the Supreme Congregation of the Holy Office, with which the duty of regulating indulgences then rested. In these letters the request was made that the Holy See would deign either to extend the indults, by whomever they had been granted, or grant new indults of this kind, so that the extraordinary benefit which very many

[3] *Acta Apostolicae Sedis*, II (1910), 443-444.
[4] *Acta Apostolicae Sedis*, III (1911), 233-234.

churches had been permitted to enjoy might continue in the future. Moreover, since it seemed possible to the Most Eminent and Reverend Fathers Inquisitors General advantageously to receive and fulfill the desires of the faithful, they decided that certain fixed laws should be laid down according to which the Portiuncula Indulgence should be granted in the future. To avoid, however, depriving the faithful of so signal a benefit until these laws were drawn up, the same Eminent Fathers, by a decree issued 26 May, 1911, which was to remain in force until some other should be decreed, extended indefinitely the concessions previously made as well as the faculties granted to the Ordinaries of places.

The Sacred Apostolic Penitentiary, whose duty it is now is to regulate the granting and the use of Indulgences, having taken over, according to its office, the work begun by the S. Congregation of the Holy Office, after mature deliberation decreed that henceforth, with regard to the Portiuncula Indulgence, the following is to be observed:

I. That the veneration with which the faithful have honored the Chapel of Portiuncula at Assisi may never suffer in any way, but may rather increase the more every day, this Indulgence cannot be gained on 2 August in any church or oratory, even of any Franciscan institute, which is less distant from the aforesaid Chapel than prescribed below in n. V, even if this has been permitted heretofore. An exception is made in favor of those only who dwell in a house attached to a church or oratory, provided, however, that they are either physically or morally prevented from visiting the same Portiuncula Chapel.

II. Perpetual grants of this Indulgence, made in any way until now, shall remain in force for the future, on this condition, however, that the norms laid down in this decree to regulate future grants are entirely fulfilled, excepting the one pertaining to distance.

III. All temporary indults, viz., those legitimately granted by anyone for a certain period, or *sine die*, or *ad beneplacitum*, shall be considered abrogated and shall cease from 31 December of the current year. If it should happen in the future that indults be asked for from any source, the petition, which is to be sent to the Sacred Penitentiary, shall receive no consideration unless the Ordinary of the place recommends it and, all things having been considered, attests the opportuneness and utility of the concession.

IV. Whenever the privilege of this Indulgence is to be granted, preference is to be shown to churches which are dedicated to Our Lady of the Angels or to St. Francis of Assisi or in which one of the Seraphic Confraternities has been erected; where there is no such

church, cathedral or parish churches are generally to be preferred to others.

V. In order that churches or public oratories may be enriched with this privilege, they must be three kilometers distant from other churches or oratories which belong to some Franciscan Order or which enjoy the same privilege.

VI. If for a special reason it shall seem expedient to grant this Indulgence to semi-public oratories, it shall only be in favor of the community or the group of the faithful for whose benefit the aforesaid oratories have been erected.

VII. When the second of August does not fall on a Sunday, the Ordinary of the place, pastors, and also rectors of churches enjoying the privilege shall have the power, if for just reasons they consider it expedient, to substitute the Sunday immediately following for gaining the Indulgence.

VIII. A relic of St. Francis of Assisi or of the Blessed Virgin Mary, or at least an image of the Saint or of Our Lady of the Angels, shall remain exposed to the veneration of the faithful in these same churches or oratories as long as they are open to the faithful visiting them as prescribed for the purpose of gaining the Indulgence. Moreover, at a time which seems most suitable, public prayers shall be offered to God for the Supreme Pontiff and the Church militant; for the extirpation of heresies and the conversion of sinners; for peace and concord among all nations. After invoking Our Lady of the Angels and the Seraphic Patriarch, these services shall be brought to a close by the recitation of the Litany of All Saints and Benediction of the Blessed Sacrament.

IX. He who wishes to gain the Portiuncula Indulgence must confess his sins and, if this be necessary, having been absolved, receive Holy Communion; he shall visit a church or oratory enriched with the privilege and recite according to the intention of the Supreme Pontiff the customary prayers, viz. at least six Paters, Aves and Glorias. These prayers must be said each time a visit is properly made in order to gain the Indulgence over and over again.

X. Those also, who by special indult can gain, besides others, the Portiuncula Indulgence on other days of the year by merely reciting six Paters, Aves and Glorias, must abide by the conditions laid down in n. IX if they wish to gain the Indulgence on 2 August or the Sunday immediately following.

In an audience granted to the undersigned Card. Major Penitentiary on 16 May, His Holiness by Divine Providence Pope Pius XI approved all these things and commanded them to be promulgated; all things to the contrary, worthy though they be of most special and particular mention, notwithstanding.

Given at Rome, in the Palace of the Sacred Penitentiary, on the tenth day of July, in the year 1924.

O. CARD. GIORGI, *Major Penitentiary.*

SILVIUS FAGIOLO, *Sec.*[5]

COMMENTARY ON THE ABOVE DECREE.

The first question that this decree of the Sacred Penitentiary of 10 July, 1924, presents is: what relation does it bear to the decree of the Holy Office of 26 May, 1911? Does the earlier decree remain in force beside the later, or is it so completely superseded by the later that it is devoid of all force? That no. 1 of the decree of 1911 is entirely revoked since 31 December, 1924, and also no. 2, is explicitly stated in the decree of 1924, as will be seen below. So the question can turn only about no. 3 of the decree of 1911.

To that question there can be but one answer: since the decree of 10 July, 1924, went into effect, local Ordinaries no longer in virtue of that decree, no. 3, enjoy any power of designating churches in which the Portiuncula Indulgence can be gained.[6] This conclusion that the entire decree of 1911 is abrogated is based upon two reasons mentioned in canon 22. For the decree of the Sacred Penitentiary of 10 July, 1924, reädjusts the entire matter bearing on this particular indulgence; hence it completely replaces all preceding legislation concerning it. This is stated quite clearly in the introduction of the decree. In 1911 the Holy Office realized the necessity of establishing a new set of rules governing this indulgence and had in fact set its hand to the task, when the Code transferred the authority in matters of indulgences to the Sacred Penitentiary. The unfinished task was completed by the latter which introduced its rules with the words: ". . . Sacra Poenitentiaria Apostolica . . . haec, quae sequuntur, ad Indulgentiam Portiunculae quod attinet, in posterum servanda decrevit." Especially when taken in connexion with the entire introduction, these words clearly state that the rules laid down cover the entire subject. Since they contain no clause that would preserve the decree of the Holy Office of 1911 intact, either in its

[5] *Acta Apostolicae Sedis,* XVI (1924), 345-347.

[6] If any local Ordinary had obtained a particular perpetual indult of that kind before 10 July, 1924, it is not revoked by that decree, as no. 11 explicitly leaves such a privilege intact.

entirety or at least in part, we are forced to conclude that the decree of 1924 completely supplants that of 1911.

But we are not left to rely on this principle alone for the above conclusion, for the decree of 1924 itself tells us that it abrogated the temporary decree of 1911. In the latter the Holy Office had announced its determination of formulating "certain fixed rules" regarding the Portiuncula Indulgence ("Cum igitur Supremae huius Sacrae Congregationis Sancti Officii mens sit certas ac fixas super praestantissimo huiusmodi [Portiunculae] spirituali favore normas praestituere"); at the same time, however, it issued that *provisional* decree which was to remain in force until the permanent rules should be published. The words quoted above are immediately followed by these: "ne forte alicubi fideles, dum hae [normae] parentur, eo [favore] fraudari contingat, Emi ac Rmi DD. Cardinales Inquisitores Generales . . . generali Decreto, usque ad novam dispositionem valituro, statuendum censuerunt: . . ." Attention is called particularly to two phrases of this quotation: the reason for the decree of 1911 was that the faithful should not be deprived of the Portiuncula Indulgence while the proposed "certain fixed rules" *were being prepared.* The second phrase follows and modifies the word "*Decreto*": "*usque ad novam dispositionem valituro*". Note that in the decree of 1911 these words are printed in italics. In those words it is explicitly stated that the decree was intended from the beginning to be temporary: for it was not to have permanent force, but only until the new regulations which the Holy Office had in the preceding lines announced to be in preparation should be put into effect. The decree of 1911 was therefore only a temporary provision which was to yield to the final regulations of the Portiuncula Indulgence which were even then preparing.[7]

The decree of the Sacred Penitentiary of 1924 in like manner refers to the resolve of the Holy Office to formulate new rules for the Portiuncula Indulgence; it repeats that the decree of 1911 was intended to be temporary and provisional: ". . . *decreto die XXVI mensis maii anni MDCCCCXI lato*

[7] Hilgers called the ordinances of the decree of 1911 "die bis zum Erscheinen dieser neuen Regeln geltenden Verordnungen." — "Der Portiunkula-Ablass", *Theol.-Prakt. Quartalschrift,* LXVI (Linz, 1913), 708.

quod tamdiu valeret quoad aliquid aliud decerneretur . . .", and assigns the same reason for the decree of 1911 as the latter does, viz. to provide lest in the interim the faithful be deprived of the opportunity of gaining the Great Pardon. Finally it proceeds to lay down definite and permanent rules for granting and gaining the Indulgence.

From all this it follows that the decree of the Sacred Penitentiary of 1924 has completely superseded the decree of the Holy Office of 1911 and that the latter has lost all force, and in particular that local Ordinaries no longer enjoy the faculties granted by no. 3 of the decree of 1911 of designating churches in which the Portiuncula Indulgence could be gained.[8]

I. THE INDULGENCE AT PORTIUNCULA ITSELF. The first section of the decree of the Sacred Penitentiary applies only to churches and public oratories within a radius of three kilometers of the chapel of St. Mary of the Angels. In none of the churches or public oratories within that radius can the faithful in general gain the Indulgence, but must make the visit at the Portiuncula chapel itself.

Other Franciscan Churches. Beyond the radius of three kilometers from the chapel of St. Mary of the Angels throughout the world the Portiuncula Indulgence can be gained by all the faithful in every church or public oratory belonging to any of the three branches of the Franciscan Order, viz. of the Friars Minor,[9] of the Capuchins,[10] and of the Conventuals.[11] It can be gained also in the churches of the Poor Clares,[12] not only by the nuns, but also by all the faithful.[13] Finally it

[8] Vermeersch says: "In primis omnino cessat regimen, sine die sed temporarium, quod decreto 26 maii 1911 sancitum est. . . . Praeterea supprimitur potestas Ordinariis facta concedendi istam indulgentiam ecclesiis et sacellis piarum communitatum in quibus SS. Eucharistia asservatur. Omnis futura concessio reservatur *S. Paenitentiariae, . . .*"—*Periodica,* XIII, 166. Cf. Neuner, "Der Portiunkula-Ablass", *Theol.-Prakt. Quartalschrift,* LXXVIII (1925), 560, note 2.

[9] Leo X, bull "*Cum sit nobis*", 25 May, 1515—*Bull. Rom. ed. Aug. Taurin.*, V, 628; Gregory XV, bull "*Splendor paternae gloriae*", 4 July, 1622—Ferraris, v. *Indulgentia,* art. V, n. 51.

[10] Gregory XV, bull "*Splendor paternae gloriae*", 12 October, 1622 — *Bullarium Capucinorum,* I, 69.

[11] Clement X, bull of 3 October, 1670—Mocchegiani, *Collectio Indulgentiarum,* Quaracchi, 1897, n. 974.

[12] Sixtus IV, 5 August, 1481—Wadding, *Annales Minorum,* ad an. 1223, n. 4; Leo X, const. "*Cum sit nobis*", 25 May, 1515—*Bull. Rom. ed. Aug. Taurin.*, V, 628.

[13] S. C. Indulg., 23 September, 1741—*Decr. Auth. S. C. Indulg.*, n. 132.

can be gained in the churches and public oratories of the Third Order Regular,[14] provided, it seems, they have solemn vows. Tertiaries Regular with only simple vows enjoy this privilege, provided they have been aggregated to the First Order.[15]

However it is only in a *church* or *public oratory* belonging to the First, Second or Third Order Regular that all the faithful can gain this Indulgence. The point is important; for few, if any, of the convents of brothers or sisters of the Third Order Regular have a public oratory. In their semi-public oratories only the religious and others who reside in the house connected with the semi-public oratory can gain this Indulgence there.[16]

In a church or public oratory that formerly had been entrusted to Franciscans, but is no longer in their charge, the Portiuncula Indulgence cannot be gained, unless a special indult is obtained.[17] Neither does the fact that a Franciscan is administering a parish not committed to the Order suffice to confer upon the parish church the privilege of the Portiuncula indulgence.[18]

Secular Tertiaries. The special indulgences and indults granted to the members of the Third Order Secular of St. Francis, as far as the Portiuncula Indulgence is concerned, are not modified in any way by the decree of the Sacred Penitentiary of 10 July, 1924. For this decree regulates the local indulgence, whereas the indulgences of the secular Tertiaries are personal rather than local. Moreover those privileges and indults are perpetual, so that, even if it did refer to them, they would not be revoked according to section III of that decree.[19]

Members of the Third Order Secular can gain the Portiuncula Indulgence, if, besides fulfilling the other conditions,

[14] Urban VIII, const. "*Cum nuper*", 13 January, 1643—Mocchegiani, *op. cit.*, n. 974; cf. Wadding, *op. cit.*, ad an. 1223, n. IV.

[15] S. C. Indulg., 28 August, 1903—*Acta Sanctae Sedis*, XXXVI, 377-378. Cf. Mocchegiani, *op. cit.*, n. 994.

[16] Cf. n. IV of this decree.

[17] S. C. Indulg., 10 February, 1888—*Decr. Auth. S. C. Indulg.*, n. 243; 29 August, 1864—*ibidem*, n. 406; cf. *Acta Sanctae Sedis*, I, 685-687; Mocchegiani, *op. cit.*, n. 1004; Beringer, *op. cit.*, n. 967.

[18] S. C. Indulg., 21 January, 1749—*Decr. Auth. S. C. Indulg.*, n. 177.

[19] "Au sujet de la Portioncule", *Le Canoniste*, XLVIII (1926), 248-251.

they visit any church or public oratory of the First, Second or Third Order Regular or also some other church or public oratory where a congregation (sodality) of the Third Order Secular is canonically erected.[20] Where none of the above mentioned churches or public oratories is to be found, secular Tertiaries can make those visits to a parish church.[21] But it must be borne in mind that in the church or public oratory where a sodality of the Third Order Secular is established, the Portiuncula Indulgence can be gained only by the secular Tertiaries, but not by the faithful in general unless it belongs to the First, Second or Third Order Regular or has a special indult.[22]

II. PERPETUAL INDULTS. Churches that enjoyed a perpetual indult whereby they were enriched forever with the Portiuncula indulgence do not in any manner suffer any diminution of that privilege. However, all the rules laid down in the decree under discussion must be observed, except that contained in section V: it does not matter how close such a church is to a Franciscan or other church or public oratory which has this privilege, it does not lose its privilege. But for the rest the indult must be understood as though modified by sections VII-X of this decree. Therefore the respective superior could transfer the indulgence to the Sunday following the feast (VII); a relic or image of St. Francis or of Our Lady of the Angels must be exposed during the whole time for gaining the Indulgence and public devotions as described in section VIII must be held; the most important modification of such an indult is the prayer according to the intention of the Pope, i. e. at least six Our Fathers, Hail Marys and Glorys at each visit (IX).

[20] Leo XIII, brief "*Qui multa*", 7 September, 1901, XXXV—*SS. D. N. Leonis PP. XIII Acta ad Tertium Franciscalem Ordinem spectantia*, Quaracchi, 1901, p. 226.

[21] S. C. Indulg., "Summarium Indulgentiarum ac Indultorum Sodalibus Tertii Ordinis Saecularis S. Francisci Assisiensis concessorum", 11 September, 1901, V, n. 6—*ibidem*, p. 234. It will be well to remember the following indult contained in that same *Summarium*. "4. Tertiarii, si sint infirmi vel convalescentes, nec possint commode e domo egredi, recitando quinque *Pater* et *Ave* et orando ad intentionem Summi Pontificis, lucrantur easdem indulgentias ac si personaliter visitata fuisset ecclesia Ordinis vel Sodalitii (Breve 7 Septembris 1901)."

[22] S. C. Indulg., 13 December, 1888—*Acta Ordinis Minorum*, VIII (1889), 68; 4 June, 1893—*ibidem*, XII (1893), 121; 31 January, 1893, ad XI—*Acta Sanctae Sedis*, XXV, 506-509.

One question that may be raised is this: supposing that perpetual indult had before this decree been obtained for a semi-public oratory (e. g. for a chapel in a seminary or in a sisters' convent), must section VI be applied to that indult? Since section II states in a general way that in the use of perpetual indults obtained before the decree of 1924 all the rules laid down in that decree for future indults (except that regarding distance) must be observed, it follows that a perpetual privilege granted to a semi-public oratory can benefit only those persons for whom the semi-public oratory was erected.

III. TEMPORARY INDULTS. While perpetual indults were not revoked by the decree of 1924, all temporary indults granted before the date of that decree were abrogated by it. Under the name "temporary indults" are comprised all those granted (a) for a specified time, e. g., for five, seven, ten years; (b) *"sine die"*, viz., those that do not contain any particular limitation as to time but are nevertheless not perpetual; thus temporary indults of this indulgence granted before the decree of 26 May, 1911, were prorogued *sine die;* (c) those granted *ad beneplacitum;* this phrase indicates that such indults stand or fall at the pleasure of the grantor. All these were abolished by the decree of 10 July, 1924, but not when that decree went into effect (i. e., 1 November, 1924; cf. canon 9), but only 31 December, 1924, as was expressly stipulated in the decree.

FUTURE INDULTS. In the future if indults for the Portiuncula indulgence are sought, all petitions must be addressed to the Sacred Penitentiary. They must be accompanied by a recommendation of the respective local ordinaries who must investigate the circumstances of each case and attest to the opportuneness and usefulness of the privilege. Unless a petition be accompanied by the local Ordinary's recommendation, it will receive no attention from the Sacred Penitentiary.

IV. CHURCHES TO BE PREFERRED. The reason for preferring certain churches or public oratories in future grants of the Portiuncula indulgence is due to a desire upon the part of the Holy See in the first place always to keep before the mind of the faithful the origin of the Great Pardon and in the second to enrich with this indulgence the more prominent church of a certain place. In seeking an indult the preferences mentioned

in section IV should be borne in mind. If, where one of the above churches is to be found, the privilege were asked for some other church without mentioning that fact, the grant would be unlawfully obtained, but it would be valid unless the rescript contained a clause that would invalidate it. Therefore the petition ought to contain a special reference as to whether any of the churches to be preferred according to section IV are to be found in the place and, if so, why that preference is disregarded. But note that only *churches* or *public oratories* enjoy that preference, since only they can be enriched with the Portiuncula indulgence for all the faithful. Semi-public or private oratories are not considered, as far as this preference is concerned.

V. DISTANCE FROM ANOTHER PRIVILEGED CHURCH. In the future no church or public oratory can obtain the privilege of the Portiuncula indulgence, unless it is at least three kilometers from the nearest church or public oratory already enriched with the Portiuncula indulgence either by reason of its belonging to the Franciscan Order or by reason of special indult. The three kilometers, which are equal to a little more than one and seven eighths miles, to be exact 1.884 miles, are to be reckoned, not by any paths that might unite the churches, much less by the air-line, but by the public highway.[23] That distance of three kilometers must be figured only from privileged churches or public oratories, not, however, from privileged semi-public oratories since in the latter none but those residing at the semi-public oratory can gain the indulgence.[24] But the distance separating the church or oratory to be privileged from those already privileged is so strictly required that, if it were less, the indult would be invalid.[25] If therefore the privilege is asked for a church or public oratory less than three kilometers from a privileged church or public oratory, it will be necessary to state this with the special reasons that prompt the request. This regulation requiring that a distance of three

[23] S. C. Indulg., 14 September, 1904, ad II—*Acta Sanctae Sedis,* XXXVII, 394-395. Formerly this distance was fixed at one mile (23 November, 1878—*Decr. Auth. S. C. Indulg.,* n. 441); and in the above rescript of 14 September, 1904, ad I, this mile was declared to be 1489 meters—a little less than one-half the present distance.

[24] *Periodica,* XIII, 168.

[25] S. C. Indulg., 14 September, 1904, ad III—*Acta Sanctae Sedis,* XXXVII, 394-395.

kilometers separate the church to be privileged from one already privileged applies only to churches to be enriched with the indulgence by indult; it does not apply to Franciscan churches.

VI. THE PORTIUNCULA INDULGENCE IN SEMI-PUBLIC ORATORIES. Henceforth semi-public oratories no longer enjoy the Portiuncula indulgence in favor of all the faithful, but only in favor of that group of persons for whose benefit the semi-public oratory was erected. This will affect the chapels in sisters' convents especially. In the chapels of Tertiaries Regular with simple vows who have been aggregated to the First Order and in other chapels that have previously obtained a perpetual indult or shall in the future obtain an indult, this indulgence can be gained only by those residing in the house connected with the chapel: therefore not only by the religious but also by their boarding students, patients, hired persons, etc., provided they stay there continuously.

VII. TRANSFER TO SUNDAY. Modern industrial conditions would prevent large numbers of the faithful from profiting by this indulgence, if it could be gained only on a week-day. This constitutes a just cause for transferring the privilege to Sunday. Such a transfer cannot be made, if the feast itself falls on Sunday, since then there would be no reason for the transfer. Under no circumstances could it be anticipated. Even if before 1924 some diocese or church had obtained a special perpetual indult that permitted the transfer to the preceding Sunday, such transfer to the preceding Sunday would no longer be valid, since section II of the decree of 1924 ordains that previous perpetual indults must harmonize with this point.[26] This transfer can be made, not only for churches and oratories that have obtained the privilege of the Portiuncula indulgence by a special indult, but also in all Franciscan churches and oratories, as was expressly declared by the Sacred Penitentiary.[27]

Only those mentioned in section VII of the decree are authorized to transfer the day for gaining the indulgence from August 2, if it be a week-day, to the following Sunday. The

[26] Neuner, *op. cit.*, LXXVIII (1925), 559.

[27] S. Poenitentiaria Apostolica, 10 June, 1926—*Acta Ordinis Minorum*, XLV (1926), 227.

local Ordinary can transfer the day for any and all churches in his diocese. It seems that only the pastors of the privileged churches can make this transfer, since the privilege is local. "Rector" is the priest in charge of a church that is neither a parochial nor a capitular church, nor connected with a religious community that celebrates the divine offices there (canon 479 § 1). Only the "rector" of the privileged church can transfer the day for gaining the indulgence to the following Sunday. If the privileged church or public oratory belongs to a clerical religious institute, it will be the local superior who can transfer the indulgence to the following Sunday; but not the provincial superior, since he is neither local ordinary nor pastor nor rector.

In regard to the transfer of the day for gaining the indulgence to the following Sunday two important questions arise. (1) Can it be personal or must it be local? In other words can it be authorized in such a way that those who are free could gain the indulgence on the second of August and those who are hindered, on the following Sunday? Or must it be left for all on the second of August or transferred for all to the following Sunday? The indulgence itself is local, attaching to privileged churches; and the decree without further modifier uses the word *substituendi,* which rather means a transfer for all: these two reasons prove that, if the transfer is made at all, it must be local and for all the faithful.

(2) The other question is whether one and the same person could gain the indulgence both on the feast and on the following Sunday, if besides fulfilling the other conditions he visit on the feast one privileged church for which the transfer was not made and on Sunday another for which the postponement was duly authorized? The *Motu proprio* of 1910 which was prorogued by the decree of 1911 expressly stipulated that no one person could gain the indulgence on both days ("hac tamen sub lege ut nequeat quis eadem concessione bis frui"). Furthermore it has been decided that an indulgence granted for a feast which is celebrated on different days according to different calendars could be gained on either day but only once by any one person.[28] Hence at first sight it would ap-

[28] S. C. Indulg., 29 August, 1864—*Decr. Auth. S. C. Indulg.,* n. 407; 12 January, 1878, ad 3-5—*ibidem,* n. 435; S. C. S. Off., 13 June, 1912, ad IV—*Acta Apostolicae Sedis,* IV (1912), 624-625.

pear that under the provisions of the decree of 1924 no one could gain the Portiuncula indulgence on both days. However, those arguments are not conclusive. For the three decisions quoted above refer to personal indulgences, whereas the Portiuncula indulgence is a local indulgence. The stipulation contained in the *motu proprio* of 1910 is omitted in the decree of 1924. Finally the *motu proprio* of 1910 empowered local ordinaries to determine (statuere) that the indulgence could be gained in one and the same church on both the feast and the following Sunday and herein probably lay the reason for the above stipulation. On the other hand the decree of 1924 authorizes the transfer (*substituendi*) of the indulgence to the following Sunday: the whole tenor makes the transfer local, as was seen above. These reasons seem to justify one in concluding that one and the same person can gain the Portiuncula indulgence on both days, on the feast in one privileged church where the indulgence is not transferred and on the following Sunday in another where it is legitimately transferred.[29]

VIII. PUBLIC DEVOTIONS. The pastor or the rector of the privileged church or rectory is obliged to carry out these provisions of this section. But the omission of some or even all of these devotions would not invalidate the indulgence.

IX. CONDITIONS. In the Portiuncula chapel itself only two conditions are prescribed, viz., confession and a visit to the chapel. For all other privileged churches or oratories four conditions are required: (1) confession; (2) Communion; (3) a visit to a privileged church or oratory; (4) a prayer according to the intention of the Pope.

Confession. Everyone who wants to gain the Portiuncula indulgence must confess his sins; but it is not necessary for gaining the indulgence that he be absolved, unless he confess mortal sins. The confession can be made in any lawful place and to any duly authorized confessor. According to canon 931[30] the confession made eight days before the feast (beginning 25 July if the indulgence is to be gained on August 2;

[29] This is the view of Vermeersch, *Periodica,* XIII, 168.

[30] "Proposito dubio: An ad lucrandam indulgentiam Portiunculae requiratur ut confessio et Communio praecedant visitationes vel possint peragi visitationes in die designata et sufficiat confessio et Communio intra octiduum sequentem iuxta Can. 931 C. I. C., S. P. A. respondit: *Negative* ad primam partem; *Affirmative* ad secundam."—*Acta Ordinis Minorum,* XLVII (1928), 117.

on the Saturday preceding the Sunday before the feast (if the day for gaining the indulgence is transferred) or within the octave (of the feast or of the Sunday respectively) [31] will suffice. Furthermore those who go to confession every two weeks can gain the Portiuncula indulgence without a special confession (canon 931 § 3). Finally those who go to Communion daily even if they omit it once or twice a week are not obliged to any particular confession for the purpose of this indulgence.[32]

Communion. Communion for this indulgence may be received on the feast itself, on the day before or on any day within the octave, therefore on any day from August first till ninth; if the day for gaining the indulgence has been transferred to the following Sunday, then Communion received on any day from the Saturday before until the Sunday after that Sunday will suffice.[33]

Like Confession it is not necessary for gaining the Portiuncula indulgence to receive Holy Communion in a privileged church: Communion received anywhere suffices.

Visits. Besides Confession and Communion which may be made anywhere, a visit to a privileged church or public oratory is prescribed. While it is usual to enter the church for the visit, it nevertheless suffices that one be at least morally present at the church, that one stand at the entrance, that one could hear or see what is going on in the church even if *de facto* for any reason he does not hear or see it. This view seems now to be certain at least for those cases when it is impossible to enter the church either because of the immense throngs or because the doors of the church are locked: but whether one enter the church or stand at the door, it must be a devout visit.[34]

The time for making the visits begins at noon of August 1 and continues for the rest of that day and throughout the entire second day of August until midnight; or, in case of

[31] Beringer, *op. cit.*, I, n. 104.

[32] Canon 931, § 3. "Presuming then that a priest celebrates Mass at least five times a week, he may gain the *toties quoties* indulgence, no matter when he last confessed."—ECCLESIASTICAL REVIEW, LXXI (1919), 589.

[33] Canon 931, § 1. Cf. decision of the Sacred Penitentiary quoted above, note 30.

[34] Cf. the "*monita*" of the Sacred Penitentiary concerning the jubilee indulgence of the Holy Year, 31 July, 1924, n. XV—*Acta Apostolicae Sedis*, XVI (1924), 341; cf. Neuner, *op. cit.*, pp. 562-563; Beringer, *op. cit.*, I, n. 116.

postponement, from Saturday noon till midnight after Sunday, so that the entire period comprises thirty hours (canon 923).

Prayer according to the intention of the Pope. At the visit it is further prescribed to say a prayer according to the intention of the Holy Father. Unlike some other plenary indulgences for the Portiuncula indulgence this prayer must be said at the same time the visit to the privileged church is made.

This prayer is more definitely described by the phrase "Precesque ad mentem Summi Pontificis de more fundat, idest saltem sexies Pater, Ave et Gloria". These words have precipitated a discussion whether it is necessary to recite at least six Our Fathers, Hail Marys and Glorys so that no other prayer in their stead will suffice, or whether any other prayer of at least that length would fulfill this condition.[35] While solid reasons are adduced in favor of both opinions, it will be safer to say the Our Father, Hail Mary and Glory at least six times and not substitute other prayers as the Litany of All Saints.

Toties Quoties. As often as a person within the specified time visits a privileged church and recites the prayer according to the intention of the Pope, he gains a plenary indulgence. Those visits may be separated by a longer or shorter interval or may follow closely upon each other. The visits may be repeated to one and the same privileged church or to different ones. It is, however, required that the person leave the church after one visit and re-enter for every successive visit[36] and during each visit recite the prescribed prayers.

The Portiuncula indulgence may be applied to the suffering Souls in Purgatory.[37] But it is not necessary to apply to the Poor Souls all the indulgences after the first which one gains, but a person may gain all or as many as he desires for himself.[38]

[35] Neuner (*op. cit.*, p. 563); Vermeersch (*Periodica*, XIII, 169); Schach ("Die Gebete zur Gewinnung des Portiunkula-Ablasses", *Theol.-Prakt. Quartalschrift*, LXXXI [1928], 607-608); Sartori (*Enchiridion Canonicum* [Hankow, 1926], p. 86), insist on at least six Our Fathers, etc., specifically. Ione ("Die Gebete zur Gewinnung des Portiunkula-Ablasses", *Theol.-Prakt. Quartalschrift*, LXXXI [1928], 143-145, 809-814) maintains that any prayer will suffice, provided it is of a length equivalent to six Our Fathers, Hail Marys and Glorys. Cf. Cappello, *De Sacramentis* (Turin, 1926), vol. II, pars I, n. 995.

[36] S. C. Indulg., 29 February, 1864—*Acta Sanctae Sedis*, I, 116.

[37] Canon 930; Innocent XI, const. "*Alias*", 12 January, 1678—Ferraris, v. *Indulgentia*, art. V, n. 52.

[38] S. C. Indulg., 17 August, 1892 — Mocchegiani, *op. cit.*, n. 981; Beringer, *op. cit.*, n. 965.

X. LIMITATION OF THE "STATIO SS. SACRAMENTI". The final section of the decree refers to the so-called "*statio Sanctissimi Sacramenti*". Most religious and the Third Order Secular as well as some other pious associations of the faithful have a privilege whereby, as often as they recite six Our Fathers, Hail Marys and Glorys according to the intention of the Pope without the requirement of going to Confession or Communion, they gain the same indulgences as are granted for visiting the seven principal churches of Rome, Portiuncula, Jerusalem and St. James at Compostella (the plenary indulgence for the living but once a day).[39] Now during the time for gaining the Portiuncula indulgence (i. e., from noon of August 1 till midnight of the second or, if transferred in accordance with section VII, from Saturday noon till midnight of Sunday following the feast) also those enjoying the privilege of the indulgences for the Station of the Blessed Sacrament must fulfill all the conditions laid down in section IX, if they want to gain the Portiuncula indulgence.

The most important changes introduced by the decree of the Sacred Penitentiary of 10 July, 1924, are (1) a special favor to Portiuncula chapel over other churches in its immediate vicinity; (2) the revocation of temporary indults and of the faculties which local ordinaries enjoyed since 1911; (3) public devotions in all privileged churches on the anniversary of the dedication of St. Mary of the Angels'; (4) the special prayer according to the intention of the Pope during the visit to a privileged church. While a little longer than was heretofore considered necessary, the prescribed prayer is even now a small burden in comparison with the favors granted. With its unique privilege whereby it can be gained repeatedly the Portiuncula indulgence offers an extraordinary opportunity of obtaining the remission of the debts still owing on account of our sins and of succoring the Poor Souls languishing in Purgatory.

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[39] Beringer, *op. cit.*, n. 948; Mocchegiani, *op. cit.*, n. 1398-1405.

THE REBIRTH OF OUR LITURGICAL LIFE.

Present Status of the Movement in Belgium and Holland.

THAT a renaissance of liturgical life is beginning in many European countries has been for several years common, if somewhat nebulous, knowledge. Since the efforts of the Collegeville Benedictines in founding *Orate Fratres,* this knowledge has widened in scope and deepened in meaning. But what an accepted and integral part of Catholic life this liturgical revival is in some places becoming could never be suspected from the inadequate presentation it has received in the American Catholic press. Because the movement aims at, and in places is actually achieving, a reörientation of Catholic piety from infancy to old age, a reörganization of religious instruction in primary and secondary and graduate schools—even in seminaries—it becomes a development which, from the educational side alone, is of extraordinary interest. That bishops, priests and people are finding in it sources of Catholic strength previously undreamed of makes it a challenge for everyone sharing the pastoral care. Now that the movement, which developed quietly in Europe over a period of years, has been transplanted to America—if indeed one should not say it has also blossomed in our zealously cultivated vineyard—it looms with greater proportions than before. Information about it is therefore of interest and value.

The present study of the movement in those countries where it has reached its greatest florescence, is based on rather painstaking investigations which brought the writer in touch with practically all leaders and propagation centers. Thus, besides participating in liturgical congresses and meeting their organizers, founders of the Dutch Diocesan Liturgical Federation, Liturgisch Federatie (which includes among its members one-third of the secular priests of Holland), I discussed the movement with seminary and university professors, with writers, lecturers, pastors, curates, numerous religious and laymen in such places as Louvain, Namur, Dinand, Bruges, Maastricht, Rotterdam, Hoorn, Amsterdam, The Hague, and at least six abbeys. Although unable to participate in the Fiftieth Annual Course of the Gregorian Music Society of Holland,

Gregorius Vereeniging, (whose jubilee course at Utrecht at the end of August was electrified and thrilled by our own Mrs. Justine Ward), opportunity did allow of a later visit with the president of the body, the Rev. Thomas Beukers of Leiden. From first to last the men dealt with were mostly promoters of the movement: hence one was constantly seeing the better side, so to speak, That this better side, the existence of which is due to their efforts, is eminently worth while, seemed to be quite a unanimous conviction.

In the following paragraphs attention will be directed almost exclusively to the objectives and the organization work of the promoters of the movement. A true and balanced estimate of the results being attained, (even in so far as one can measure spiritual growth), would require exacting investigation extending over a long period of time.

I. What is the Liturgical Movement?

How state in fewest words the basic notion of the liturgical movement? The movement would above all focus attention on that article of the creed: "I believe in the holy Catholic Church, the communion of saints." It would bring into everyday consciousness that image of the Church which was every Christian's possession when the creeds were formulated, the Pauline doctrine of the mystical body of Christ. It would make all Christians (taking this word always in its pristine and true sense, a member of the Church of Christ), realize that they are not merely members of one another, but severally the members of Christ, the fullness of Him, who is wholly fulfilled in them all. That is why the motto of the liturgical movement is that of Pius X: "To bring all as to a head in Christ".

Now the supreme example and expression of this consciousness of being living members of Christ is the liturgy, the common voice of the praying, adoring, entreating, sacrificing Church through Christ, the sovereign Lord. Therefore the promoters of the movement borrow the words of Pope Celestine I and say: "'Legem credendi lex statuat supplicandi'; let us learn by praying with the Church to see the Church as she really is, Christ's mystical body and to see our own places in its organic, hierarchical structure." It is seen how sharply the liturgical movement cuts athwart the trend of non-Catholic

thought of to-day, whose watchword is unlimited individualism, and whose avowedly expressed goal is emancipation from dogmatic belief. One notes, too, how the movement provides a most effective preservative against the special " worldliness " of our age, the disavowing all dependence on God and on Christ.

Of course there are numerous minor gains in the movement, but the foregoing is the prime objective, and remains the dogmatic basis of all else. This new—for our days—concept of the Church of itself strengthens attachment to the hierarchy, the clergy and the parish, as one is informed in Belgium and Holland. It engenders and fosters a love for the acts of common worship. It lays before a soul cramped by narrow individualism, hungry for feeding on prayers of scant dogmatic content, petitions often subjective, sentimental and unnatural, all the Church's wealth of objective, sober, simple, strong prayers—prayers which, while remaining natural, are in the highest sense artistic. Consequently, as liturgical life awakens and develops, so will the poetic symbolism of the prayer-forms, the exquisite beauty of the ceremonial actions, and the charm of classic chants call forth among all classes a fuller, sounder, more fundamental culture, catholic at once and Catholic. Romano Guardini, lecturer on " Katholische Weltanschauung " at the University of Berlin, has culled a gem from the Benedictine breviary, that packs all this into five words:

" Laeti bibamus sobriam
Ebrietatem Spiritus."

II. Episcopal Legislation in Belgium.

One of the last great works of the Cardinal hero of Malines was the holding of a national council in his primatial city, April to October, 1920. To the dogmatic, moral, and disciplinary decress formulated by the assembly, is added a fourth group, entitled " Sectio pastoralis et liturgica ". These conciliar acts, through the subsequent approval of the Holy See, have erected into national ecclesiastical law many of the desiderata of the liturgical movement. While the entire scope of divine worship is covered by the legislation, quotations regrettably must be selective and the briefest possible.[1]

[1] The official collection is published by Dessain, Malines.

The spirit in which the decrees are conceived is nowhere better illustrated than by the canons dealing with the active participation of the people in the Holy Sacrifice. Touching in general on the unspeakable treasures of the Mass, Canon 278 says in part:

Sacerdotes maximam diligentiam adhibeant ut populus fidelis verum spiritum christianum ex illo primo eoque necessario fonte hauriat, cognitionem et usum precum, lectionum et rituum quae in Missali Romano habentur, acquirat, et per activam participationem huic sanctissimo sacrificio, quod suum est sicut et ipsius sacerdotis, eius excellentiam et mirabilem efficacitatem experiatur. . . .

The communal participation in the "Missa cantata" and "Missa recitata" is then decreed with directness, and detail, and a sympathetic understanding withal of the practical difficulties involved:

Dolendum sane est, fideles sanctissimo Missae sacrificio assistentes ita plerumque se gerere ac si res quae agitur nihil ipsorum referat; allaborandum igitur ut populus christianus re vera sacrae actionis efficiatur particeps. Quod ut obtineatur, gradatim, patienter et perseveranter procedendum est.

Ut primis studeant parochi ut Missae solemni, diebus dominicis et festis, praecipuus locus et pristina veneratio restituatur, ita ut, iuxta antiquam disciplinam, vera et solemnis totius familiae paroecialis collecta habeatur. Fideles adstantes, in quantum fieri potest, prae manibus habeant textus liturgicos Missae dominicalis simulque cantum partium communium, ut eo efficacius mysteriis et festis sanctae ecclesiae consocientur; ad hanc consociationem rite formentur per pias et solidas textus explicationes (Canon 279).

If these prescriptions for High Mass are in the fullest accord with the Pian reforms, the provisions made for the Dialogue Mass rest equally upon pontifical foundations. This part of the decree runs:

Ut sensim sine sensu ille collectivus vereque christianus spiritus in mentibus fidelium instilletur, et participatio illa activa, quam optant pontificalia documenta, praeparetur, laudanda est praxis, saltem in institutis iuventutis religiosisque domibus, iuxta quam Missae adstantes acolytis respondentibus uno ore associantur (Ibid.).

That Vespers also belongs, so to speak, to the laymen is thus made clear:

Valde optandum est ut, in locis ubi viget antiqua et olim universalis consuetudo vesperas cantandi diebus dominicis et festis, haec religiose servetur, et, quantum fieri potest, per activam fidelium partipationem perficiatur. Praeterea gradatim et patienter, ope scholarum cantus, quarum institutionem instanter commendebat Pius X in Motu proprio *de musica sacra*, apud populum christianum antiquarum melodiarum mos refloreat (Canon 261).

The entire theory of liturgical music is dealt with rather briefly, by simply recalling the clear-cut regulations of Pius X on this subject. Passing on to deal with practice, active participation is again stressed:

Maxime in votis est ut populus christianus vocem suam cantui liturgico misceat (Motu proprio cit.); quod tunc tandem optato cum successu fiet, si christifidelium tum in sacra liturgia tum in musica institutio praecesserit; ideo potissimum iuvenes et puellae congrue exerceantur in scholis, collegiis ecclesiasticis et conservatoriis religiosis, in patronatibus, congregationibus piis, aliisque coetibus huiusmodi (Canon 267).

The thorough liturgical training of the people, and especially of the children, is one of the first canons:

Cum finis cultus Ecclesiae sit gloriam Dei simulque sanctificationem procurare fidelium, studeant omnes curam animarum habentes ut in ritibus, textibus liturgicis, mysteriisque festorum, quae, teste Concilio Tridentino (Sess. XXII, c. VII), magnam continent eruditionem, populus fidelis rite instituatur; quod praesertim cum abundantiore fructu fiet in scholis primariis, in instructionibus catechisticis, in gymnasiis iuvenum et puellarum, uno verbo, in omnibus iuventutis christianae institutis. Profecto pia et scita participatio fidelium cultui liturgico multum conferet ad illam divinarum rerum hodie grassantem ignorationem impugnandam, quam Pius X tam acerbe conqueritur his verbis.

(There follows a longish quotation from *Acerbo nimis,* 15, April 1905). (Canon 257).

Handling the same topic from another angle the Belgian shepherd enacted:

Ecclesia catholica veritates credendas et virtutes exercendas non tantum per doctrinam dogmaticam et moralem inculcat, sed etiam per instituta festa quibus in decursu anni liturgici fidei nostrae mysteria

celebrantur. Ideo omni ope curabunt parochi, iuxta exhortationem Pii X in Catechismo ipsius auctoritate edito, ut populus christianus festorum ecclesiasticorum intelligentiam acquirat, et ita ad exempla Christi, Beatae Mariae Virginis et Sanctorum sectanda adducatur (Canon 262).

To obviate technical difficulties in the people's sharing in the liturgy we find even such a provision as:

Ibidem (i. e. prope ecclesiae ingressum) affigatur etiam kalendarium liturgicum totius hebdomadae (Canon 309).

In the same spirit the ceremonies, the entire range of sacramental administration, are reviewed, and always reëchoing the words of Pius X, the mitred fathers at Malines, whose watchword was " Nisi Dominus aedificaverit domum ", sought how they might best apply the waters of " the first and indispensable fountain of the true Christian spirit " to their war-wounded nation.

That the spirit in some instances runs ahead of the letter is illustrated by referring to the diocesan commission appointed by the Ordinary of Bruges to inspect and pass upon the liturgical fitness of all plans for church construction and all new church furnishings.

III. Diocesan Organization in Holland.

In a country in which they form less than one-third of the population, the Catholics of Holland are in many ways in an enviable position. Their Catholic press is undoubtedly the most successful in existence, the generous provisions of their state school laws far exceed the rosiest dreams we ever allow ourselves, and the leadership in foreign-mission work is theirs. All tokens these of a vigorous Catholicity. Similarly, while the Dutch Catholics have not episcopal statutes formally enjoining the aims of the liturgical movement, they have national liturgical societies which embody the spirit of the Malines decrees. Each of the five dioceses of Holland has its *Liturgisch Vereeniging,* which owes its origin to the efforts of such men as the Right Rev. Van de Ven, of the diocese of Bois-le-Duc, and the Rev. F. C. Van Beukering, of the diocese of Harlem. A national federation of the several diocesan socie-

ties gives unity to the liturgical efforts of the entire country. About one-third of the diocesan clergy of Holland, all theological students in the diocesan seminaries, a goodly representation from the religious orders and congregations, as well as laymen, make up the membership of the organization. In at least one diocese (Harlem), the Ordinary himself names the Executive Committee. Each diocesan body has an annual Liturgical Day. For the obervance of a Liturgical Week forces are joined with the Flemish-speaking Belgians, as will be described presently in greater detail. Membership in the body carries with it a subscription to the periodical *Ons Liturgisch Tydschrift,* issued at Roermond eight times a year. Besides this publication, now in its thirteenth year, the society issues a flood of small leaflet manuals for all manner of liturgical functions. An author desirous of publishing anything pertaining to liturgy in Holland is glad to pay a royalty to have the official stamp of the society appear on the jacket of his work. As proof of this organization's many-sided apostolate, one might mention that it regularly conducts liturgical instruction by means of the radio. A much older organization is the Gregorian Music Society. From its national association of leaders, it reaches down to the choristers and the parishioners through the steps of diocesan branches and regional choir unions. Its review *Sint Gregorius Blad,* one is informed, sees its career of usefulness reaching wider fields with every volume.

A Liturgical Day.

As typical of the annual "Days" of the diocesan bodies, some details of that of the diocese of Harlem, which was observed this year at Hoorn, 3 September, may be added. These annual meetings rotate through the deaneries, so as to tap new sources every year. A general theme is chosen and a program drawn up for both clerical and lay sessions. For the Day in which the writer took part the theme of the liturgy of the dying and the dead had been elected. In the forenoon, laymen and priests, of whom there were from sixty to seventy in attendance, attended a Solemn Mass of Requiem, every feature of which aimed at liturgical excellence. As a noon-hour incidental, most of the delegates visited the exhibition of ancient

vestments, altar furniture and the like, gathered for the occasion from the old monasteries and parishes of the district. The first afternoon session was for priests and seminarians. A scholarly and sympathetic study of the entire theme was presented and made the basis of a discussion. One might mention that the assembly hall displayed ideal sanctuary and altar "settings" for a funeral Mass. At the second afternoon session, open to the general public, was a crowd of about five hundred, a good fifth, one was told, of the Catholics of Hoorn. After a Franciscan friar had given a short explanation of the aims and purposes of the liturgical society, a seminary professor gave a popular exposition of the Church's consoling rites in the sickroom and in the presence of death. This lecture was "illustrated," to quote the program, by choral selections rendered by a seminary choir. At the end a goodly number of new members was enrolled in the society. The final session, again in church, was what the Dutch call a *Lof,* a song-service before the Blessed Sacrament. Again the seminarians gave a number of plain-song selections. Printed programs for the sessions were distributed for a pittance, their cost being defrayed by advertisements.

IV. The Contribution of the Benedictine Abbeys.

It does not lessen one's estimation of the efforts of the diocesan and regular clergy of other institutions to say that the liturgical movement in Belgium and Holland derives its reserves largely from the work of the Benedictines. St. Benedict set up in a decadent civilization the bulwark of organized liturgical prayer as a shield for the individual soul as well as for the Church. His monks of to-day would help the ordinary Catholic in the world realize that he also is a member of the mystic Christ, a part of the praying Church. Many abbeys are no longer satisfied to spread this evangel only within the narrow confines of their cloisters. Rather one after another they seek in many ways to send this thought pulsing through the world.

Liturgical Weeks.

In the countries under consideration, probably one should mention in the first place the Abbey of Mont-Cesar, pitched high on an ancient fortress overlooking Louvain. Mont-Cesar

originated the French and Dutch-and-Flemish Liturgical Weeks, which have become a potent factor in the spread of the movement. These weeks are now so arranged that they fall alternately to Louvain, and alternately elsewhere, so that either a French-speaking congress or a Flemish-speaking one occurs in Louvain annually. This year the French liturgists, seven hundred in number, held their Eleventh Annual Week at Tournai, and the Flemish or Dutch-speaking ones, to the number of about two hundred, their Twelfth Annual Congress at Louvain. The great difference in numbers is due largely to the fact that the Louvain delegates were housed almost exclusively in two abbeys, while at Tournai the delegates were scattered over the city. These weeks consist of a five-day program of liturgical functions and conferences. Thus, at Tournai, among the special liturgical functions were pontifical Masses and Vespers, ordinations, a special Mass for the sick, and daily Dialogue Masses in the churches of S. Jacques, S. Brice, and S. Quentin. The conferences for men were presided over by Monsignor Batiffol of Paris, those for women delegates (for whom a full program of the entire period was carried out), by the Abbot of St. André, the Right Reverend Théodore Nève. O.S.B. The bishops of Tournai and Strassburg, Monsignor Batiffol, university and seminary professors, pastoral clergy, Benedictines, Dominicans and Jesuits in turn occupied pulpit or rostrum. The proceedings of the French Week are issued *in extenso* in an annual volume.

Inasmuch as about one-third of the delegates at the Louvain congress were architects, artists, painters, glass-workers, metal-workers and the like, the program there included a more widely varied list of topics than at Tournai. As special liturgical functions there was a Mass in the Coptic Rite and a pageant-like reënactment of the ancient ceremonial of the reconciliation of penitents. While the clerical delegates were predominantly secular priests, one saw also Augustinians, Benedictines, Capuchins, Dominicans, Jesuits, Josephites, Minorites, Norbertines, White Fathers, as well as members of other missionary bodies.

The promotion of these annual congresses is probably the greatest contribution of Mont-Cesar. But mention must be made of their bi-monthly publication (mainly for priests),

Les Questions Liturgiques et Paroissiales. Among the popular liturgical texts published at Mont-Cesar are a Sunday Missal and Vesperal, a Holy Week Book, The Office of the Dead, and a Boy Scout Missal. Our present Holy Father, Pope Pius XI, was pleased to accept a copy of the Mont-Cesar Sunday Missal and Vesperal, and under date of 28 January, 1927, congratulated the abbey through the Cardinal Secretary of State in thus supplying a manual "enabling the people to take active participation in the liturgy." [2]

The Abbey of Maredsous, not very far from Namur, is known to Catholic scholarship in all lands through its *Revue Benedictine.* One would expect that a liturgical periodical issuing from the same lordly cloister would pattern itself more or less on the older review. So, in fact, does the Maredsous *Revue Liturgique et Monastique,* which issues eight times a year (Advent, Christmas, Septuagesima, Lent, Easter, Whitsunday, Assumption, All Saints). More popular in character and immeasurably more far-reaching are the books of the late Abbot Columba Marmion of this abbey (*Sponsa Verbi, Le Christ Idéal du Moine, Le Christ dans Ses Mystères, Le Christ Vie de l' Ame*). Through countless translations these have passed into the ascetical literature of all Christians. Other Maredsous publications of liturgical value are the plain-chant manuals of Dom Anselm Deprez, lately deceased. Maredsous maintains a school of religious art where six-year courses are given in wood-work, metal-work, painting, sculpture and the like. It goes without saying that this school becomes an instrument of liturgical instruction.

Better known in America perhaps than either Mont-Cesar or Maredsous is the Abbey of St. André near Bruges. A very extraordinary gift for bringing the liturgy to the ordinary man is the possession of Dom Gaspar Lefebvre and his associates there. The work of instruction in the spirit of the liturgy is voiced for a wide circle through the bi-weekly *Bulletin Paroissial Liturgique,* while the fostering of liturgical art is cared for by the quarterly, *L'Artisan Liturgique. L'Artisan* makes its appeal to architects, sculptors, decorators, metal-workers and needle-workers. Lefebvre's *Missal Quotidien et Vesperal* is no doubt the best known of all the abbey

[2] Quotation given from memory.

publications. English and Spanish translations have been on the market for some time, Polish and Portuguese ones are now in preparation. A Sunday missal, a child's missal, a French breviary, chant books, etc. fill out this section of their publications. In the field of applied liturgical art also the abbey counts some notable publications. But the unique contribution of St. André is the wealth of visualization material for the religious instruction of children in the spirit of the liturgy. Pictures, charts, transparencies and so forth in profusion supplement in graphic fashion their *Le Catechisme de l'Eglise ou le Catechisme dans la Liturgie* (in course of preparation). The St. André Mass-"game" in moveable figures is already well-known in America. Similar "games" will protray the other sacraments. These pedagogical helps, one ventures to predict, will prove a monumental contribution to religious instruction in general and the liturgical movement in particular.

To round out the long list of publications one must mention two more reviews, *Tydschrift voor Liturgie* (Flemish), issued by the Benedictines of Affligem, who cater through its columns to clerical readers. Then there is the more popular *Liturgisch Parochieblad* in the same tongue, which is published by the Benedictines of Steenbrugge.

V. Results.

The foregoing paragraphs indicate in broad outline some objectives of the liturgical movement, as embodied in the Malines decrees, and the work being done in Belgium and Holland to bring these projects into actuality. To what extent is this work succeeding? To center attention presently on phases of the work that are entirely spiritual, let mention first be made of some externals. This survey would be quite incomplete if it passed over the improvement in church building and church furnishing that is in large measure attributable to the liturgical movement. Such a vast improvement artistically over our former traditions has marked the Catholic churches built in America in late years that it has won a warm eulogy from Ralph Adams Cram. Now the pastors responsible for this improvement will be the first to recognize how much their work would have been lightened—and improved—could they have forthwith summoned architects and artists and craftsmen

schooled in the science of Catholic worship, understanding the Christocentric (altarcentric) requisites of any edifice in which the Holy Sacrifice is to be renewed amongst the faithful.

But it is not on such an inference alone that the case rests. In northern Europe it is an accepted principle that a church built in the twentieth century must be in the style of the twentieth century. Now, attending a liturgical week one sees how thoroughly architects and artists are being grounded in the liturgical canons. Then one can visit some of the newest churches and see how the lessons are being applied. A model church, for instance, is St. Paschalis, The Hague. General comparisons hastily made are justly odious, but candor compels one to state that, after visiting some of these new churches in Holland and others fashioned along identical modern lines in another European country, those resting on the long piles of the Netherlands seemed unquestionably superior. Is it rash to conclude that this is owing to the superior liturgical training of the architects and artists? At least one Belgian diocese, as stated above, has a diocesan commission of liturgists to whom all plans must be submitted. Another feature: these structures once built, they are entirely independent of standardized, order-by-number church "goods" for their furnishings. Instead they are being equipped by the liturgically trained graduates of the Catholic art schools.

In the wide field of religious instruction, again, it is easy to point to tangible achievements. In many seminaries, for instance, the course in liturgy is no more limited to the general practice of the rubrics for Mass, the "baptism" of a doll, and such ceremonials, but treats of the nature of Catholic worship, its sources, development, content, and especially its spirit. The change has been described quite aptly by saying that the professors now deal with the black print as well as the red in the service-books. To be specific, let one mention such seminaries as Bruges, Malines, Harlem and Utrecht. *Ex parte adversa*, let it also be mentioned that at M. the writer met a seminary instructor in rites who was determined, as he said, "to be a good rubricist, but no liturgist". Even he recognizes a clear distinction.

Regarding the schools one can list the increasing calls for all manner of missals, explanatory texts, charts, pictures, slides,

pedagogical material of all sorts. One can attend the Dialogue Masses and see the active interest of the children in "their" Mass; or a children's Missa cantata and hear the familiar *De angelis*. It would surely not be hard to point out churches to which the Pius X reforms in music have not yet penetrated, where "Such-and-such a Mass will be rendered by the choir, supported by the priest". There are many churches where Sunday Vespers (obligatory by diocesan statute) are so little considered public worship that the universal rule against strolling about during service does not apply to them! But it is equally true that plainchant by the people makes notable progress every year. It is work, as the Malines bishops lay down, that must be done "gradatim, patienter et perseveranter". One often hears priests speak of their delight in offering the Holy Sacrifice when supported by a congregation singing in the Gregorian modes. A model parish in this respect is that of St. Anthony Abbot, Rotterdam, to which priests from all parts of Holland go for object lessons.

The ultimate objective of all this effort is, of course, individual growth in holiness, as visualized under the Pian program of bringing all under the headship of Christ, that Christ be all and in all. The ebb and flow of the tides of supernatural grace are not restricted to any form of human effort, nor do they yield to accurate measurement by human observation. Nevertheless what has drawn one-third of the secular clergy of Holland into their diocesan liturgical societies is their persuasion of the pastoral value of the movement. Although the writer met teachers and professors and even pastoral clergy not in sympathy with the movement, he met none who, once having interested himself in it, was not ready to praise its spiritual fruits. Bishops and priests, shepherds of souls, are convinced that, because of the new training in the spirit of the liturgy, their flocks possess a deeper, fuller concept of the *Christian* life, as being wholly a matter of attachment to Christ and His Church.

On one and the same day, a priest, a chamber-maid, and a business man inquired of the writer the purpose of his travels. On hearing it, all spontaneously offered their impressions of what the movement has meant for them. By way of conclusion, let their verdicts be quoted. The priest spoke in part as

follows: "The people are learning the inner life of the Church. The communal participation of the Mass, when once explained and introduced, works a veritable transformation. They pray the missal prayers, and soon feel a natural desire for daily Communion with the priest as their share in the Sacrifice. The difference in spirit in the several parts of the Church year is now being felt and is beginning to color their entire lives." "Now we know what we are doing when we go to Mass," was the pithy comment of the serving-maid. "And I always get such pleasure from the liturgical instructions." The business man had spoken at some length and then summed up as follows: "I have learned, thanks to the liturgical movement, that by liturgical prayer I share in the Church's world-wide, Heaven-wide worship, and I get a pleasure therein I never had in prayer before. In singing with the others at High Mass, and then receiving Holy Communion, I find my longing to be united with Christ fulfilled as in no other way. And I suppose that what I feel in my heart is in the hearts of thousands of men about me." After a moment's pause, he concluded: "Probably you have seen that bit of colored parchment with the script, 'La liturgie c'est une théologie que l'on étudie à genoux.' For me that sums up the liturgical movement, liturgy *is* a theology we learn upon our knees."

Munich, Germany.

GERALD ELLARD, S.J.

THE MYSTICISM OF FATHER MARECHAL.[1]

THE French Jesuit Joseph Maréchal, a biologist and philosopher, has recently gathered together several essays on mysticism, which were translated by Algar Thorold, and published under the title of *Studies in the Psychology of the Mystics.* When asked to review the book I looked forward with pleasure to reading a work which promised to be very illuminating from Thorold's account of the author's preparation for his task. The book manifests wide reading and an extensive acquaintance with the literature of the field. It bristles naturally with difficulties. When, however, the author

[1] *Studies in the Psychology of the Mystics,* by Joseph Maréchal, S.J. Translated by Algar Thorold. Benziger Brothers, 1927; pp. 344.

comes in the third essay to outline his own view of the mystical way or the stages of the spiritual life which lead the soul to God, he lays down principles which appear to me to be untenable and gives a misleading account of the psychological development of the mystical experience. I shall first give an outline of Father Maréchal's views and then submit my criticism.

"There is, as several contemplatives have themselves remarked, a striking analogy between the formal framework of human psychology, outlined above, and the most characteristic stages of the mystical ascent toward God" (p. 155). The essential parts in this framework to which he refers are given by Father Maréchal in the preceding section as: sensation, judgment, and the intuition of being.

He then divides the mystical way into the following three stages:

1. *Ritual and Vocal Prayer.* "At the lowest step of the manifestations of religion which concern the personal life we meet with 'ritual' and 'vocal prayer'" (p. 156). Among the external acts which constitute ritual some indeed have a symbolic meaning, others merely bring about a disposition of the body negatively helpful to internal devotion. "It cannot be disputed that the frequent repetition of these acts weakens their positive symbolic value . . . the putting on of the sacerdotal vestments by the Catholic priest, in spite of the significative prayers which accompany it, may not always awake in his soul a very precise religious echo" (p. 157).

"From the personal standpoint, then, interior devotion, sustained by ritual and vocal prayer, may be considered as a first stage, a humble beginning, on the path of mystical union. It is the only stage which most people are capable of reaching" (p. 158).

2. *The Interior Life.* Father Maréchal now leaves aside the majority of believers whose interior devotion is sustained by ritual and vocal prayer, the only stage of spiritual life "which most people are capable of reaching" (p. 158).

It is at this point important to make explicit what is only implicit in the phrase "ritual and vocal prayer". Father Maréchal indicates the content of meaning in the following passage. "Ritual, in its wider sense, sacrifice, symbolic ges-

tures, prostrations, any ceremonies whatsoever, "spoken prayers", to which we may add liturgical chant, and the Rosary, besides their several functions as vehicles of collective worship, have always held for the individual the admitted rôle of support for an interior movement" (p. 156). He then vindicates for ritual and vocal prayer some value in the interior life, but maintains that ritual and vocal prayer, "though a useful introduction to the mystical life, are in any case only its first rung and primary support" (p. 159).

Father Maréchal's presentation raises no question as to the way in which a priest may carry out the liturgy and say Mass or recite the Divine Office, or a layman may hear Mass and receive Holy Communion and practise vocal prayer, but maintains that these things, "considered in themselves," are inferior to the practice of meditation in elevating a soul to the mystical union with God. He raises likewise no question as to how one practises meditation, but advocates the view that meditation by its very nature is essentially superior to what is involved in ritual and vocal prayer.

In a note (3, p. 204) he points out that he does not mean that those who wish to lead a devout life should neglect the sacraments, giving up Holy Communion and the Mass which constitutes, as we know, the highest form of ritualistic expression. "We merely say—and it is a truism—that 'ritual and vocal prayer' considered in themselves, are a first degree in the scale of mystical activities" (p. 204).

But leaving aside these things which he regards as of minor importance in the personal interior life, he comes to what he terms a "real principle of interior life" and gives as an example the practice of meditation according to the principles of St. Ignatius. Along with this there go of necessity, purity of morals, asceticism and detachment of the ego.

3. Contemplation. First, we have here "sensible contemplation" such as practised by St. Francis of Assisi and St. Ignatius of Loyola in their admiration of nature.

Secondly, "imaginative contemplation" such as is counseled by St. Ignatius Loyola for the contemplations of the second week of his *Exercises.*

Thirdly, we have "intellectual contemplation". "The contemplative . . . fixes his inner gaze on an idea which is the

purest expression of God, Absolute Unity. He thus supports his efforts on the most central line of the natural development of the mind . . . and when the contemplative, set free from the diversity of time and space, enters into prayer, the powerful coördination which he has prepared in himself by the whole course of his life awakes and is locked in the bosom of a growing recollection" (p. 175). "Under the urge of a powerful love he uplifts his idea of God and holds it at the surface of his consciousness: that fascinating symbol which for him is not so much a concept as an orientation of his whole being; and by the same effort he keeps standing in his subconscious self, the formidable edifice of a complete psychological life crystallized around the symbol" (p. 176).

"Is this ecstasy? Perhaps, in a strained sense, when the contemplation just described reaches a great intensity, but it is not yet the full union of the Christian mystics. What is lacking?" (p. 176) (a) Somatic and psycho-physiological anomalies; but these have only an accidental and variable relation with the states of prayer. (b) Certain negative characteristics. "The limit toward which this process tends, then, may be characterized by the negative notes of pure intellectual unity: (1) total abandonment of discursiveness" and of fragmentary conception by "composition and division"; (2) reduction to the state of subconscious potentiality of all mental "imagery", and representations of sensible origin, and at the same time total abandonment of the spatial form of intuition; (3) abandonment even of all consciousness of the fundamental dualism of Ego and non-Ego" (p. 177).

Father Maréchal then attempts to show that these negative characteristics are found in Neo-Platonism, Hindu mysticism, Moslem mysticism, profane mysticism, medieval Christian mysticism and Christian mysticism of the renaissance.

"A very delicate *psychological problem* is thus raised: the consensus of the testimonies we have educed is too unanimous to be rejected. It compels us to recognize the existence in certain subjects of a special psychological state, which generally results from a very close interior concentration, sustained by an intense affective movement, but which, on the other hand, no longer presents any trace of 'discursiveness,' spatial imagination, or reflex consciousness. And the disconcerting ques-

tion arises: after images and concepts and the conscious Ego have been abolished, what subsists of intellectual life? Multiplicity will have disappeared, true, but to the advantage of what kind of unity?"

This is the real *problem of ecstasy* (p. 185).

Father Maréchal then rejects the theory that in the mystical experience we have a mental operation identical in kind with the known operations of the mind, but only more intense than is possible in the non-mystical mental states. He rejects also the idea that ecstasy is a state of total unconsciousness and concludes that it is not essentially any of the ordinary operations of the mind but an extraordinary immediate intuition of Absolute Being.

There are several serious objections to be raised to the concept of mysticism just outlined.

In the first place let us consider Father Maréchal's statement, "At the lowest step of the manifestations of religion which concerns the personal life we meet with 'ritual' and 'vocal prayer'" (p. 156). Can that be accepted without qualification as it stands? In one sense, ritual might be taken to mean the ceremonies not contained in the Missal and the Breviary. But the elements of Catholic ritual to which Father Maréchal refers are the sign of the cross and the vesting of the priest for Mass. He includes, therefore, in the concept of ritual the ceremonies of the Holy Sacrifice of the Mass in which the ritual attains its highest form of expression. The liturgical accompaniment of the Holy Sacrifice is the Divine Office wherein the vocal prayer of the Church of Christ attains the summit of its perfection.

The Holy Sacrifice of the Mass and the Divine Office, according to Father Maréchal, are the "lowest step of the manifestations of religion which concern the personal life" (p. 156). To say the least, the statement is offensive to the Catholic mind. It becomes more so when these things are contrasted in the next section with "interior prayer, which by mingling with the very source of our mental activity can wholly color it and become a real principle of spiritual life" (p. 159). The implication is that the Holy Mass and the Divine Office, though of some value, are not sufficiently powerful to be regarded as a real principle of the spiritual life. We

would expect a correction in which we would be told that the Mass and the Divine Office cannot be properly participated in without simultaneous interior prayer, and when so participated in are the most important principles in the interior life. But in a footnote we are told that "We merely say—and it is a truism—that 'ritual and vocal prayer' considered in themselves, are a first degree in the scale of mystical activities" (p. 204, note 3). Is the Holy Sacrifice of the Mass *considered in itself* (to use Father Maréchal's examples of ritual) merely the putting on of vestments, muttering prayers, making the sign of the cross, and genuflecting? This certainty is a peculiar way for a Catholic to consider the Mass "as it is in itself", to say nothing of the other sacraments, which Father Maréchal takes pains to point out must not be neglected.

What then do we come to as the "real principle of the spiritual life" transcending the Holy Sacrifice of the Mass, the sacraments of the living and the dead, and the Divine Office of Holy Mother Church? Meditation according to the principles of St. Ignatius.

We have here an attempted theoretical justification of a practice I have several times attempted to correct. I have argued with several very good ladies that they should prefer the Mass to the private meditation, when for lack of time they have to choose on a weekday morning between making their morning meditation and assisting at the Holy Sacrifice of the Mass. But they persistently reply that I must be wrong for they have been told that one should be sure above all things to make the morning meditation, and after that attend to other matters. I hope they have really not received any such direction which seems to imply that assisting at Holy Mass is even incompatible with interior prayer. However this may be, the position of Father Maréchal, if sound, is a theoretical justification of the practice of these good ladies. Of two means which unite the soul to God by the bonds of "religion which concern the personal life" we should choose the one which brings about the more intimate union. If Father Maréchal is right, it is the private meditation; but I believe that his stand is contrary to the doctrine and practice inculcated by Holy Mother Church.

For example, Canon 595, No. 2, of the *Codex* says that "religious superiors should take care that all religious who are not legitimately hindered should be present daily at the Holy Sacrifice, devote themselves to mental prayer and give earnest attention to those things which are prescribed by the rules and constitutions". Presence at the Holy Sacrifice is naturally mentioned in the first place when the *Codex* deals with matters of daily routine concerning the interior life.

When one is discussing the liturgy and vocal prayer as principles of the spiritual life, it is particularly misleading to treat them as mere words and movements and point out these things as the essence of the ritual and vocal prayer as they are and "considered in themselves". The essence of prayer is the "sursum corda", the lifting of the mind and heart to God. "Prayer", says St. Thomas, "after devotion which pertains to the will itself, is the chief among the acts of religion by means of which religion moves the mind of man to God" (2.2 LXXXIII, iii, 1). Vocal prayer "considered as it is in itself" is essentially the same elevation of the mind to God to which, as St. Thomas points out, the voice is added even in private prayer as an aid to "interior devotion by which the mind of the one who prays is elevated to God". And also that in prayer one may serve God with his whole being body and soul (2.2 LXXXIII, xii). The spiritual exercise of vocal prayer cannot be regarded as a mere *flatus vocis* which is then termed the "first rung and primary support of the mystical life" (Maréchal, p. 159), and contrasted with meditation which is a real interior elevation of the mind to God.

Nor can the degree and perfection of prayer be determined by merely stating that it is vocal or mental. St. Theresa is our authority for the fact that vocal prayer may become truly contemplative. "One day," she says, "a nun came to me in great distress because she did not know how to make mental prayer, nor could she contemplate, but was only able to pray orally. I questioned her and found that she enjoyed pure contemplation while saying the Pater Noster, and that occasionally God raised her to perfect union with Himself. This was evidenced by her conduct, for she lived so holy a life that I thank God for it, and I even envied her such vocal prayer. If this was the fact (as I assure you it was), let not any of you

who are foes of contemplatives feel sure that you run no risk of being raised to contemplation yourselves if you say your vocal prayers as well as you ought and keep a good conscience." [2]

The recitation of the Divine Office, particularly when it is done with all its due solemnity in choir, is naturally associated with deep realizations of the Divine Presence, with insights into spiritual meanings, with yearnings of the heart, and aspirations of the soul that elevate the mind to God; and when God gives the special grace that is necessary, the knowledge of God abiding in the soul may become so full and perfect that the soul no longer sings alone the praises of God, but seems to enter into the Holy of Holies where Christ dwells and offers to His Heavenly Father the eternal sacrifice of praise.

If the recitation of the Divine Office is not accompanied by contemplative prayer, the fault does not lie in the antiphons and psalms, the lessons and responsories considered as they are in themselves, but in the fact that the busy priests of our day allow the Office to be crowded out until they must hurry recitation to finish before midnight, or they say it in street cars or at odd moments when they can do nothing of real importance. And so the vocal prayer of the clergy which should ascend in conscious union with the voice of Christ and his holy angels ceases to be a contemplative union of the soul with God, and becomes a penitential exercise, which however will bring its reward to those who are faithful and true.

The example of ritual which Father Maréchal cites (p. 157), the thoughtless putting on of the vestments, relegates the Holy Mass to the same category of humble beginnings of mystical union. But if the recitation of the Our Father is capable of elevating the soul to contemplative prayer, surely the Holy Sacrifice of the Mass may become a pure act of contemplative prayer. If it does not, the fault does not lie with the Holy Mass "considered as it is in itself". If a priest never experiences deep interior recollection when he is offering the Holy Sacrifice, he should seriously question whether or not he prepares himself as he should to celebrate Mass and consecrate the Body and Blood of our Lord Jesus Christ according to the rite of the Holy Roman Church and in praise of Almighty God.

[2] *Way of Perfection*, XXX, 7. Ed. Zimmerman, 1925, p. 176.

A pastor once urged his young curate not to miss saying his morning Mass and received the pert answer: "I can get as much good out of a visit to the Blessed Sacrament as I can by getting up and saying Mass." If Father Maréchal's principles are pushed to their logical conclusions, if ritual and vocal prayer are in themselves "the lowest step of the manifestations of religion which concern the personal life" (p. 156), and if meditation is the "real principle of spiritual life," then the curate's answer has some basis of justification. One could reply, as Father Maréchal suggests in his footnote: Do not depreciate the liturgy or the sacraments. Take part in the common prayer and the sacraments unless you are always "patiens divina". The advice is good, except perhaps as regards the one who is *patiens divina,* but the principles which called it forth are wrong. Meditation is not superior to celebrating or participating in the Holy Sacrifice of the Mass as a "manifestation of religion which concerns the personal life". If deep interior prayer does not accompany celebration of the Holy Sacrifice of the Mass, there is a big deficit in the *opus operantis.*

The Eucharistic life of the soul with Christ is the supreme factor in Catholic life. Everything should center in that. The thoughts of the evening before should ultimately terminate not in the next day's meditation but in the next morning's Mass and Holy Communion, for which our routine mental prayer should be a preparation. Father Maréchal, however, describes the daily routine of the spiritual life as culminating in the morning meditation (p. 161). This is good Stoicsm, but the subordination of the liturgy to meditation and the neglect of the Holy Sacrifice of the Mass as the central and supreme element in the daily routine of devotional exercises is certainly not Catholic.

When Father Maréchal comes to analyze the nature of contemplative prayer he describes it as the natural result of personal effort.

> "The contemplative fixes his inner gaze on an idea" (p. 175).
>
> "When the contemplative enters into prayer, the powerful coördination which he has prepared in himself by the whole course of his life awakes" (p. 175).

"Under the urge of a powerful love he uplifts his idea of God and holds it at the surface of his consciousness" (p. 176).

"By the same effort he keeps standing in his subconscious self the formidable edifice of a complete psychological life crystallized around the symbol" (p. 176).

Thus he attains to contemplation. "Is this ecstasy? Perhaps in a strained sense when the contemplation just described reaches a great intensity, but it is not yet the full union of Christian Mystics. What is lacking?" (p. 176). Father Maréchal then goes on to describe the somatic and psychophysiological anomalies of ecstasy.

But leaving aside the problem of ecstasy, it is important to point out that this description of contemplation as the natural result of effort is misleading. It does not represent the experience of the mystics and may not represent Father Maréchal's own maturer thought, for later on he states "that high contemplation implies a new element, qualitatively distinct from the normal psychological activities and from ordinary grace" (p. 200).

From St. Theresa we have good psychological descriptions of what takes place in contemplative prayer and from her we learn that contemplative union with God does not come as the culminating point of a strained effort of great intensity. Speaking of the beginning of supernatural union with God she says: "This is a kind of recollection, which, I think, is supernatural. There is no occasion to retire nor to shut the eyes; involuntarily the eyes suddenly close and solitude is found. Without any labor of one's own, a temple is reared for the soul to pray in, the senses and interior surroundings appear to lose their hold, while the spirit regains the sovereignty it had lost . . . Do not fancy your mind can gain it by thinking of God dwelling within you, or by imagining Him as present in your soul: this is a good practice and an excellent kind of meditation, for it is founded on the fact that God resides within us. It is not, however, the prayer of recollection, for by the divine assistance everyone can practise this, but what I mean is quite a different thing." [3]

[3] *Interior Castle, Fourth Mansions,* 1-4. Ed. Zimmerman, pp. 78-80.

Speaking of the higher forms of contemplative prayer, St. Theresa says: "These graces differ entirely from anything we ourselves can gain, and even from spiritual consolations before described. In this case, even when the mind is not recollected nor even thinking of God, His majesty arouses it suddenly, as if by a swiftly flashing comet, or a clap of thunder, although no sound is heard".[4]

All this is very different from "a special psychological state which *generally* results from a very close interior concentration" (p. 185), from fixing the inner gaze on an idea, uplifting it and holding it at the surface of consciousness and by the same *effort* to keep standing in the subconscious self the formidable edifice of a complete psychological life crystallized around the symbol (cf. pp. 175, 176).

We must not, however, deny the value of effort in prayer. This would be the error of quietism: "By doing nothing the soul annihilates itself and returns to its principle and its origin, which is the essence of God in which it remains transformed and divinized."[5] There must be in our ordinary daily prayer strong effort exercised to attain to "introversion and recollection". If contemplation does not come of itself, we must practise affective prayer or meditate and exercise our reason on the problems of the spiritual life. But when contemplation does come, even in its lower stages, it does not ordinarily[6] appear as the result of our own effort.

And while we point out the supreme value of the Holy Sacrifice of the Mass "considered as it is in itself", as a "manifestation of religion which concerns the personal life" and "a real principle of spiritual life", we do not by any means exclude private interior mental prayer as a factor of great importance.

Father Maréchal's references to the ritual and the sacraments of the Church do not reflect the Catholic mind.

It cannot be said that "at the lowest step of the manifestations of religion which concern the personal life we meet with

[4] *Interior Castle, Sixth Mansions,* Ch. III.

[5] Denziger, *Enchiridion,* 1225.

[6] Abbot Butler says that St. Augustine represented contemplation as "the search for something not subject to change, that leads the soul up to God, and it is represented as a great effort of intellect and will" (*Western Mysticism,* p. 46).

'ritual' and 'vocal prayer'" (p. 156), for the very reason that the highest expression of ritual and vocal prayer are the Holy Sacrifice of the Mass and the Divine Office of the Church.

Nor are the following propositions true:

The Holy Sacrifice of the Mass and the Divine Office of the Church, as they are in themselves, do not involve interior prayer (cf. pp. 156-159).

When we consider the Holy Sacrifice of the Mass and the Divine Office of the Church as they are in themselves and in comparison with meditation, they are inferior to it as "real principles of spiritual life" (cf. p. 159).

Father Maréchal has given a false psychology of the mystical experience. We cannot hold that the mystic experience is a "special psychological state which generally results from a very close interior concentration, sustained by an intense affective movement" (p. 185). Nor can we hold that the mystic experience is the resultant of "uplifting one's idea of God and holding it at the surface of consciousness" (cf. p. 176). It cannot be said that the mystic experience is the resultant of the activity of the subconscious mind and the individual's past experience (cf. p. 176).

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THE PASSION PLAY OF OBERAMMERGAU.

I.

THE Passion Play of Oberammergau is by all odds the most striking phenomenon in the world of modern drama. We are told, for instance, that the dramatist writes his play for man in the mass, and that as a consequence he must tell his story within the requirements imposed upon him by the conditions of a theatrical performance, chief among which is the stern time-limit designated by Shakespeare as the "two hours' traffic of the stage". Even George Bernard Shaw, who looks upon stage conventions as framed only that he may break them, admits that he dare not disregard the comfort and convenience of his audience. "I have to think," he once said in a moment of rare humility, "how long people can be kept sitting in a theatre without relief and refreshments." The Passion

Play is unique among theatrical performances in the physical demands it makes upon an audience. It begins at eight in the morning and ends at six in the evening, with an intermission of two hours at midday. The Oberammergau theatre has a seating capacity of 4500, and every seat was taken for the performance of 29 June, 1922, which the writer attended. The audience represented every class and nationality, and among the notables were General Ludendorff and the late Vice-President Marshall. Throughout the eight hours of performance the vast audience was silent, attentive, and apparently deeply impressed. It was a thoughtful multitude that left the playhouse at noon. At two o'clock there was not an unoccupied seat in the theatre. What other dramatic spectacle in modern times attempts to hold 4500 spectators for a period of four hours, dismisses them during the intermission, and then invites them back to the playhouse for another stretch of four hours?

The marvel grows when we reflect that a small Bavarian village of 1800 people, isolated from the outer world, supplies the actors, the scenic effects, the singing and the music for a dramatic enterprise which calls for six hundred actors, a choir of forty-two, and an orchestra of fifty, and which is presented twice a week from May until September. Professional organizations like the Théâtre Français, the Moscow Art Theatre, the Abbey Theatre of Dublin, and the New York Theatre Guild, located in metropolitan centers, have vast potential audiences at their very doors to draw upon, and rely for financial backing mainly upon a large subscription list or upon government subsidies. And yet no announcement on the part of these highly organized professional companies so stirs the world as the announcement every ten years that there is to be a revival of the Passion Play. The little village of Oberammergau has been drawing, on the average, 225,000 people every ten years from all quarters of the globe, a figure which is bound to be exceeded in 1930.

All other dramatic representations in the modern world are the mushroom growths of a night by the side of the Passion Play, whose history goes back as far as the twelfth century and the old religious folk drama of the Middle Ages. In its present form the Passion Play was instituted as the result of a communal vow made in 1633, when the village was visited by a

pestilence. The villagers vowed to enact the Passion Play every tenth year, if the plague would cease, and the Play has been presented at Oberammergau for almost four centuries. In 1920 the aftermath of the World War caused a postponement. The Play was given in 1922, much to the joy of the American tourists who were then in Europe.

II.

The Passion Play presents the chief scenes in the Gospel narrative which lead up to the death of Christ, and at the same time it brings these scenes into close association with striking incidents in the Old Testament. The Passion Play is not only a drama in dialogue and action, but it is also a series of tableaux accompanied by appropriate music and singing. Each incident in the story of the Passion is preceded by the tableau of the parallel scene from the Old Testament, which is explained to the audience by the choir to the accompaniment of the orchestra. Thus, when Christ is betrayed for thirty pieces of silver, there is a tableau of Joseph being sold by his brethren. In some of these tableaux there will be hundreds of people on the stage, many of them little children holding the most difficult poses, and yet in every case the entire group will be as motionless as a painted ship upon a painted ocean. These beautiful Old Testament pictures perform an important function in the Passion Play, since they not only prepare the audience for the various episodes in the story of the Passion, but also soften the poignant effect produced by scenes like the Way of the Cross and the Crucifixion.

Nothing could be more impressive than the opening scene of the Passion Play, and nothing could be more simple or more significant. The forty-two members of the choir, clad in flowing, many-colored robes, file across the front of the great outer stage, and its leader intones the keynote in a deep baritone. Slowly the curtain of the inner stage is lifted on a tableau representing an angel at the gate of the Garden of Eden driving before him with flaming sword the stricken figures of Adam and Eve. The curtain falls only to rise again on a second tableau more beautiful than the first—that of the Adoration of the Cross. On a rocky mount stands the Cross, and at its foot kneels a little child clasping the Cross in her

arms. These opening tableaux thus give the significance of the Passion Play in condensed form: sin and redemption. As soon as the curtain falls on the second tableau, a crowd emerges from every part of the vast stage, and amid the waving of palm branches the figure of the Christus can be seen riding upon an ass and raising his hand to bless the multitude. He is borne to the steps of the Temple, whose setting is on the inner stage, where he dismounts to find himself face to face with the money-changers. He steps forward to rebuke them. The money-changers retire in confusion, and in the ensuing excitement a table with oil jars crashes to the floor and a cage of doves is overturned. As those startled doves flutter out over the heads of the spectators, I do not believe that there is a single person who sees the Passion Play who is not thrilled by that simple bit of stage business. The effect upon the audience is like the breaking of a terrible storm. The symbolism is plain. It is the Christus who begins the Passion Play. The initial act is a deliberate, aggressive move on the part of the Christus himself, who goes to his death, not

> like the quarry-slave at night,
> Scourged to his dungeon,

but as one who freely lays down his life for his friends.

After the opening incident the High Priest Caiphas dominates the action, and the rest of the play is a stand-up fight between the Old Law and the New. Caiphas, and not Judas, is the real villain in the Passion Play. It is Caiphas who is most aggressive in hunting the Christus to his death. Caiphas hurdles all obstacles. He harangues the Sanhedrim; he incites the mob; he makes Judas his easy tool; and he outwits Pilate. And it would seem that Caiphas triumphs, for he takes his stand at the foot of the Cross and jeers at his victim. But, of course, the Passion Play does not end with the Crucifixion. The full stop is given by two beautiful tableaux—the Resurrection and the Ascension—which show that it is the Christus, and not Caiphas, who really triumphs. As the curtain falls for the last time the Play ends on a note of joy, with a song of exultation by the choir.

Almost every incident in the Gospel narrative of the Passion has been represented on canvas by the great masters. The Passion Play, at least from the standpoint of the eye, is a

plastic panorama, a living picture-book, a series of beautiful paintings, one dissolving into the other. There is finished detail in the posing, the grouping and the stage-management. What the spectator sees is far more impressive than what he hears, and if there are any defects in the Passion Play they are defects in the voices of the actors. Scenes like the Farewell to Bethany, the Last Supper, the Way of the Cross, and the Descent from the Cross, provide many fine grouping effects, which for sheer loveliness compete with the famous paintings of these incidents. The Crucifixion is poignantly beautiful, and it is evident that most of its effect upon the audience is due not so much to the artistic element in its presentation as to the spirit of reverence with which even the smallest details are handled. There is no question that professional actors could do the mob scenes much better than they are done at Oberammergau, but the slightest hint of professionalism would spoil a heart-rending scene like the Crucifixion.

III.

There are some sixty-five speaking rôles in the Passion Play, and the matter of casting these rôles presents considerable difficulty, as wigs and grease paints are not permitted. Every actor must naturally look his part. For a year preceding the representation of the Passion Play all the male members of the cast refuse the ministrations of the village barber. We can be certain that the sinister looks and the red hair of Guido Mayr, who played the part of Judas in 1922, had much to do with his selection, the red-haired Judas, in particular, being a tradition that goes back to the medieval stage of the miracle plays. The actors who appear in the parts of the sacred characters are chosen as much for their stainless character as for their appearance. St. John is always a young man of virtuous life. The Virgin Mother is always a young, unmarried woman of spotless reputation. The rôle of Herod, Pilate, Caiphas, Judas and Barabbas must be impersonated in the strict sense of the word; and here the training received in the religious dramas which are performed at Oberammergau by the villagers for their own benefit during the ten years' interval, is an important item. Hugo Rutz, for instance, who carried the part of Caiphas in 1922, interpreted his sinister rôle with all

the skill of a highly trained professional, a remarkable feat considering that in real life he is the village blacksmith. The plays which are presented during the ten years' interval serve not only to train the actors but also to furnish the parish committee with the preliminary list of players for all the chief parts. This list, in turn, is voted upon by a full committee of twenty-one persons. The committee holds secret sessions, and the members of the cast are selected by ballot. This election of the players arouses as keen an interest in Oberammergau as did the recent presidential election in the United States.

The name of Anton Lang has long been linked with the Passion Play. He was the Christus of 1900, 1910 and 1922. A master potter by trade, this humble villager has been acclaimed by the world, and has entertained in his own house kings, princes, prelates, and captains of industry like John D. Rockefeller. He possesses many qualities which fit him for the chief rôle in the Passion Play—a slender figure, long, wavy-brown hair, gentle dignity of bearing, a quiet and winning character, and genuine piety. In 1922 his impersonation of the Christus was masterly in mien and movement. Throughout the entire performance he preserved a gentle, submissive, spiritual bearing, and there was not a jarring note in any of his actions. He spoke his lines with grave dignity, but his voice, while not exactly harsh, was neither sweet nor musical, and lacked the silver-tongued quality possessed by voices which we often hear on the professional stage. It is no secret that the parish committee was long in arriving at its decision that Anton Lang should assume the part of the Christus for the third time. In 1922 Anton Lang was forty-nine years of age. The committee believed that the Christus should be played by a younger man, and the choice hung between Anton Lang and his cousin Alois Lang, who was only thirty years of age. Anton Lang's world-wide reputation probably turned the scales in his favor. But Alois Lang, in appearance at least, would have made a more acceptable Christus, and as it was he served as Anton Lang's understudy.

The actors of the Passion Play receive an immense help from the structural features of the stage on which they appear. An Associated Press dispatch of recent date carried the announcement that a new theatre constructed entirely of stone to

replace the present wooden structure will be erected for the Passion Play of 1930. The present theatre is not a thing of beauty, but it is to be hoped that the new building will embody its chief architectural characteristic—a roofed auditorum for the audience and an out-of-door stage for the actors. The stage of the present Oberammergau theatre is divided into two main sections—an inner stage and an outer stage. The inner stage, which is roofed and which is equipped with scenery and a main drop curtain, is used as a kind of decorative background for the action of the various scenes. The outer stage, which measures one hundred and fifty feet across and on which most of the action takes place, is open to the sky, the green tree-topped mountain heights looming up in the background. All during the performance which the writer attended the sweet songs of birds produced a most charming effect, and at various times the songsters themselves flew on to the stage and remained quite close to the actors, as if they were part and parcel of the play. A double stage of this kind with its striking outdoor background is admirably adapted to the nature and needs of a play which calls for large mob scenes, and whose actors must appear without the aid of make-up. The designers of the new theatre can hardly hope to improve in any notable degree on its basic design.

IV.

The Passion Play of Oberammergau is without question the most famous dramatic representation in the modern world. What is the secret of the extraordinary triumph achieved by a small village hidden away in the heart of the Bavarian Alps? One explanation lies in the crafts and trades pursued by the villagers. It is a mistake to look upon them as inarticulate peasants of the fields. Many of them excel in wood-carving, in metal working, in painting and music. Their workshops are filled with artistic representations of Christ and the saints, in wood, metal and stone. Their everyday occupations, therefore, demand that they realize in artistic form the ideals which are embodied in the Passion Play, and thus in some measure prepare them for the rôles which they are called upon to impersonate.

Another explanation for the world-wide success of the Passion Play is the fact that the Play has become the great tradition of the village. Only native Oberammergauers may take part in it, and they have been staging it for almost four hundred years. It has been bred into the very marrow of their bones, for even the children from their earliest years pose in the Old Testament tableaux. The tiny tot of six who toddles down the street, if asked what part she takes in the Passion Play, will answer: *ein Engel.* At Oberammergau they begin with the babies, and little wonder that they have been able to develop competent actors for every revival of the Passion Play. In the life of the average Oberammergauer the landmarks are the performances of the Passion Play, as witness the statement by Tobias Flunger, made in the year 1880, when he was sixty-four years of age: "In 1820 I was in the mob; in 1830 I sang in the Chorus; in 1840 I was second violin in the orchestra; in 1850 I was the Christus; in 1860 and 1870, Pilate; and now I am an Apostle, and Moses in the tableau."

Religion, of course, is the chief explanation for the success of the Passion Play. The peasants of Oberammergau have made their Play a thing of beauty and power, because they are simple, unspoiled, virtuous and intensely religious folk, who present something which is part and parcel of their daily lives. The parish church is the physical as well as the spiritual center of the village, and the entire community assists at a Solemn High Mass on the day when the names of those who are to take part in the performance are voted upon. The Passion Play originated in a religious vow, and the fulfillment of this vow every tenth year has imbued the villagers with the sense of a high calling. It is for this reason that they have never allowed the Play to become commercialized. For two hundred years it was produced simply as a religious act, without any profit accruing to the village. It is only within the last fifty years that it has become widely known outside the limits of Bavaria. In 1900, when the mark was at its normal value, Anton Lang received three hundred and sixty-five dollars for his representation of the Christus, a labor of six months and more. In America, a leading actor earns the same amount of money for one week's work. In 1922, owing to the depreciation of the mark, the people of Oberammergau lost money on

their Play. The sensational fall of the mark made it possible for tourists from every part of the world to see the Passion Play at absurdly low prices. And yet those Bavarian peasants could have made a fortune out of their Play, had they consented to commercialize it. An American film company offered them one million dollars for the motion-picture rights—an offer which was rejected by a unanimous vote!

High above the village of Oberammergau towers the peak of the Kofel, whose summit is surmounted by a large cross. This cross symbolizes what one finds in the village. The people of Oberammergau are overshadowed and dominated by the thought and the influence of the Christ, and their Passion Play is the reverential expression in dramatic form of that thought and influence. The giant cross on Kofel peak draws the gaze of the incoming traveler; it is the last object upon which the eyes rest as one is whirled rapidly toward Munich and the outer world.

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BIRTH CONTROL: THE PERVERTED FACULTY ARGUMENT.

I. STATEMENT OF THE QUESTION

IT is held by all moral theologians that the contraceptive act between husband and wife is mortally sinful, chiefly, it would seem, because it is a grave abuse of a faculty, a gross perversion of a means—the act of marital intercourse—which is given by Nature, that is, God, to man for the immediate purpose of generation. The act may or may not have other secondary purposes in Nature, but we are not now concerned with these. By the contraceptive act we mean sexual intercourse so exercised that the act, as a means of generation, is positively frustrated by withdrawal, or by some chemical or mechanical method, which is calculated, in the physical sphere, and deliberately intended, to prevent the male element from penetrating into the uterus, lest there, or somewhere further on, it should meet with, and fertilize an ovum. The explicit, direct, and antecedent intention in the contraceptive act, as such, is to exercise the conjugal act in such a way that conception cannot possibly issue. There may, indeed, be other inten-

tions present, but the frustration of the act, i. e. the depriving the act of all possible relation to conception, is absolutely a *conditio sine qua non* of intercourse. It is only on condition that the act shall not subserve its primary, essential, and natural purpose that it is performed at all. This point is important, and we will not allow contraceptionists to obscure the issue, by speaking of love, justice, economics, hardships, overburdened wives, and devitalized mothers. The two difficulties raised are:—

1. Is the contraceptive act between man and wife a perversion of faculty?

2. If it is, is it a mortal sin?

II. The Controversy.

Three contributions have appeared in The Ecclesiastical Review on the subject—"The Perverted Faculty Argument against Birth Control", by Dr. Mahoney, August, 1928, pp. 133 ff.; "The Immorality of Contraception", by Dr. Ryan, October, 1928, pp. 408 ff.; "Birth Control, and the Perverted Faculty Argument", by Dr. Cooper, November, 1928, pp. 527 ff.

We propose to examine each of these contributions, in order to see what, if any, material help these writers offer to the solution of the problem, and incidentally, to reply, as we hope, to some difficulties which they raise.

We have endeavored, without prejudice, to get at the kernel of the matter, as each writer has presented it, and have stripped away everything that is irrelevant to the main contention. In order to make the case as clear as possible, we shall take the material points of each writer in succession, and venture to discuss any point that appears to call for criticism. These criticisms will be indicated by indented paragraphs. We shall venture to insist all through this contribution on what appears to us to be the one valid argument against contraception.

III. The Contribution of Dr. Mahoney.

1. Birth prevention is wrong, because against the moral law binding all mankind.

2. Our chief concern should be to explain why the practice is wrong, quite apart from the motive, and quite apart from its

subsequent effects and repercussions on the individual and on society.

Motive presents no difficulty. It must be ruled out. Dr. Mahoney's concern is to prove that even one act of contraception is morally intrinsically wrong, and can never be justified by any motive, and that its wrongfulness is not to be derived from its effects.

3. People are told that the practice is wrong because it is unnatural. This appears a vulnerable proof. The argument drawn from the unnatural use of a faculty is valid and accurate, provided that it is taken in subservience to the ethical sense of "unnatural". We speak of things as bad or wrong in a moral, not a physical sense. We speak of actions as unnatural, i. e. out of harmony with the nature or dignity of a human being.

It is, of course, in the ethical sense, that theologians always speak of contraception as unnatural. It is not necessary to labor that point in writing for Catholic readers, though it is very necessary, indeed, to emphasize it in arguments with birth controllers, who appear always to run away from the ethical meaning, and to take refuge in the physical meaning. But Dr. Mahoney here admits that the argument drawn from the ethically unnatural use of a faculty is a valid one.

4. What then, asks Dr. Mahoney, is unnatural, as applied to contraception?

a. It would seem in the long run, better to demonstrate the wrongness of birth prevention by showing the essential inadequacy of ethical systems opposed to the teaching of Catholic philosophy, rather than merely to condemn the practice as unnatural, especially when the word is capable of so many different meanings.

We submit, that it would take a very long time to show the inadequacy of other systems, though, in truth, it has been done times out of number in all our text books. But our opponents will not read them. We submit, that we can take the arguments from our text books against one point and another, without treating of anything else. Is it not possible to define the word "unnatural" outside a text book? Is it not possible to show that contraception is unnatural, without writing a text book on the subject?

Do we not do this in arguments against suicide, fornication, adultery, and scores of other things? We must not allow birth controllers to define terms in a false and misleading way, and then on their own false definitions defend contraception. This is what they are constantly doing. We are truly establishing the teaching of Catholic philosophy, and common-sense, when we define terms in accordance with that philosophy.

b. Dr. Mahoney continues: Sensitive pleasure, as such, is not the natural object of human tendencies, and to act as though it were is simply unnatural in a human being. The gratification of sensitive pleasure must be regulated by reason. Pleasure is then a "bonum honestum". Sensible venereal pleasure is attached to the use of sexual function, to attract people to perform this necessary social office. It is a means to an end. It cannot be used as an end. If it is, the act is unnatural.

Why? Because it is unnatural to use pleasure as an exclusive end. But in this argument, Dr. Mahoney appears to state that the act of contraception is unnatural because of the underlying motive. This is not to prove that the act is wrong in itself.

c. Clearly, when the natural purpose and *finis* of the action (conjugal intercourse) is intercepted, the action is preëminently done for the sexual pleasure, sought for its own sake, detached from its natural purpose.

Dr. Mahoney here condemns contraception on the ground of hedonism. This appears to be the first proof. We may remark in passing that many a wife uses contraceptives without any reference to pleasure at all. She uses them in self-defence against a too exacting husband. It may be that the husband is an hedonist. But the act is wrong for both parties. Is the argument from pleasure really valid? Is it universally true that people do use contraceptives for pleasure? They will tell one that they use them in order to express their love as man and wife. Again, people will say that there are many actions whose only obvious purpose is pleasure, and yet they see no moral obliquity in them, as, v. g. to listen to music, to admire scenery, to eat food because it is pleasant. Are they not

right, provided they do not consciously exclude their last end in pursuing pleasure and do not exclude all rational ends?

5. Dr. Mahoney and the perverted faculty argument.

a. The argument drawn from the unnatural use of a faculty is valid and accurate, provided that it is taken in subservience to the ethical sense of "unnatural".

b. A point stressed. The argument drawn from the unnatural use of the faculty of generation should be used with a proper sense of proportion, and kept in its proper place, as indicating that the use of contraception constitutes a distinct species of sexual vice. Ergo, the misuse of the faculty is the specific reason indicating how this sin differs from other sexual sins.

If we understand the argument, it is this: a. All sexual vice is sinful. b. But the use of contraception is a distinct species of sexual vice. c. Therefore it is sinful.

Proof of b: The use of contraception is the misuse of a faculty. But not every species of sexual sin is a misuse of a faculty. Therefore, the use of contraceptives is a distinct sexual sin.

Therefore, Dr. Mahoney has attempted to prove that contraception is sinful, because it is a distinct species of sexual vice. He must now prove that this particular act is sinful between husband and wife, and he must derive the proof either from pleasure taken for its own sake, or from the misuse or abuse of a faculty. But he goes on immediately to say:—

6. But the ultimate reason why birth prevention is a sin of the genus impurity, is because it is utterly opposed to the good of a rational nature to act in this way.

The ultimate reason, therefore, is not pleasure for its own sake, nor misuse of a faculty, but opposition to the good of a rational nature. What then is this good?

7. Venereal pleasure, outside the lawful use of marriage, so Dr. Mahoney continues, is opposed to man's rational nature, because it is repugnant to right reason, as also to the natural order of the venereal act. All *luxuria* is bad for a rational nature, and therefore unnatural. The additional use in unnaturalness (physiologically) makes an act more unnatural.

All venereal delectation directly voluntary outside the lawful use of marriage is forbidden by natural law, and is gravely sinful, no matter what the species of sin may be, for it is (St. Thomas's proof) *" usus inordinatus, non proportionatus debito fini. Finis autem est generatio et educatio prolis. Ergo omnis usus membrorum genitalium, qui non est proportionatus generationi et educationi prolis est secundum se inordinatus."*

We have now arrived at the gist of the matter. Contraception is wrong, not so much because it is sought for pleasure, nor because it is a special kind of sexual sin, nor because it is opposed to the good of a rational nature, but because it is disproportionate to the generation and rearing of offspring; for that reason it is inordinate, against nature, unnatural. For our part, we do not see that this means anything else than the misuse, or inordinate use of the faculty of sex functioning.

8. The action of intercourse, in itself, is clearly designed, of its nature, primarily to procreate children. In every case, when the purposes of an action can be dissected into primary and secondary, it is taken for granted that the primary purpose is not defeated.

This is, of course, an assumption, which, however, can be proved, though Dr. Mahoney does not prove it. The statement comes to this:—We may not defeat the primary purpose of an act. Why not? Is it because to do so would be unnatural ethically, or opposed to rational good, or against right reason, or why? If it were quite obvious to everybody that it is grievously wrong to defeat the primary purpose of a function, or of an act, there would be nothing left to say about birth control. Nevertheless, that is the real issue, as against birth controllers, that Catholic writers have to face.

9. Intercourse *tempore ageneseos,* or in cases of sterility, is not unnatural ethically, because in the first case it is natural to render a contracted debt of justice, and in the second case, the partner exercises charity in forestalling the possible sin of another. Furthermore, when birth controllers say that intercourse during the *tempus ageneseos* is unnatural, they mean distasteful, or unpleasurable, or even painful.

Surely they mean something more. Do they not say that there is a positive exclusion of the primary purpose of marriage? They do, though we do not agree with them. They are misusing terms. They say that intercourse then is as unnatural as contraceptive intercourse. They say so, but they are wrong, and are confusing people. It is our business to show that they are using terms in a false sense, and that there is a radical difference. However, we must first prove that the act *tempore ageneseos* is not unnatural, before we can excuse it on the grounds either of justice or charity. We have to admit that a wife's objection to intercourse during that period is natural, but that if she is willing, for good reasons, to allow it, she is not acting unnaturally in the true sense of the word, since neither she nor her husband is doing anything in the concrete that frustrates the act. Precisely the same may be maintained in cases of sterility. Nature herself sees to the frustration of the act, but the parties do not frustrate it. There is no positive unnatural interference with nature.

10. Many people who have some difficulty in perceiving the enormity of misusing a faculty, would see that the Church condemns the practice of contraception for generically the same reason that fornication or masturbation is condemned, and regarded universally as sexual vice.

Well, why does the Church condemn fornication as grievously sinful? Why is it ethically wrong? Certainly not because it is a misuse of a faculty, but because of its consequences to offspring. That is the reason of St. Thomas (c. Gent. III. 122; Summa, 2. 2. q. 154, a. 11, c) and of all theologians. What parity is there between this effect and the effect of contraception? There is, indeed, more than a parity. There is an argument *a minore ad majus,* for if fornication is grievously sinful on account of its effects on offspring, much more is contraception a sin, because it eliminates offspring altogether, and for this reason it does more harm to the race than fornication. But this is to judge contraception from its results, not as an unnatural act in itself. Furthermore, masturbation, that is, voluntary direct pollution, is condemned by the

Church, and of course by natural ethics, for the reason given by St. Thomas, and nearly all theologians, namely, because its specific sinfulness is that it is opposed to the natural order of the sexual act, an act that befits the human species (2. 2. q. 154, a. 11), and it is, therefore, contrary to right reason. But its essential wrongness consists in the complete sexual act or functioning without intercourse (Vermeersch, de Cast. n. 327). But this is certainly a misuse, or an abuse of an act. In quoting fornication and masturbation, Dr. Mahoney necessarily condemns contraception on a twofold ground, which, indeed, we believe to be perfectly valid, but the more philosophical ground is that it is the abuse of an act or a faculty. Of course, Dr. Mahoney may have adduced the two cases as sinful *in genere luxuriae,* because they are contrary to the order of nature. If that is his contention, then of course birth control is to be condemned exactly on the same grounds; but we may ask the question: What makes masturbation contrary to the order of nature? We must reply: Because a function is misused, or perhaps more clearly, an act is misused. That is precisely why it is against the order of nature, and against right reason.

11. Dr. Mahoney writes, that the malice of lying is commonly held to consist in a perversion of the faculty of speech . . . by expressing something that is contrary to what is in the mind. But there are, he says, theologians who place the malice of it rather in the injustice done to another. Therefore, he continues, it is a little imprudent to use this analogy in support of the perverted faculty argument against birth prevention, for our opponents will hope that Catholic theologians will depart from it, when there is a just cause for preventing the birth (? conception) of children.

For our part, we think the analogy exact, and we could not admit that the malice of lying consists formally in anything except an abuse of a faculty, and this reason is assuredly consecrated by the teaching of centuries after St. Thomas. Those theologians (who are they, and how many?) who place the formal malice of lying in injustice, must defend themselves in their own way against birth controllers. They must abandon the analogy. We there-

fore seek a reason why birth control is wrong. Is it so, because it is unnatural? What does this mean? Does it mean that the use of pleasure for its own sake is unnatural? Is it unnatural because it is against a *bonum naturae?* Or because it is contrary to rational nature? Or because it is a misuse of a faculty, or because its effects on the race are suicidal?

IV. Contribution of Dr. Ryan.

Dr. Ryan does not criticize the first part of Dr. Mahoney's article, but suggests as an argument against birth prevention the baneful indirect effects of it, namely, declining population, and a profound deterioration of social, and individual character and competence. Because of these results, he says, the practice is forbidden by the moral law, and in every case, it is utterly opposed to the good of a rational nature; people must therefore forgo the practice of contraception in the interests of the human race. We could imagine a community living on an island, in whose case contraception would greatly improve the physique, and the competence of the people. To limit families to four or five children, who could be well reared, would be most desirable, both economically, and physically. The same might even be said of most European countries to-day, if it could not have been equally well said of them for centuries past. The suggested profound deterioration of individual character is not obvious; nor can it be proved. It is assumed *a priori.* It is not by such an argument, impossible to substantiate, that one can oppose contraception. One would get nearer to the root of the matter by examining the act itself. To urge, however, that contraception leads essentially to depopulation is to urge, and rightly urge, that in contraception the sexual faculty is perverted to a wrong use, or that the sexual act itself is frustrated. If its obliquity is in question, then we can look at its inevitable results, namely, depopulation, which is a very tangible result, even if such a result were not, in the realm of effects from causes, as plain as the noonday sun.

Dr. Ryan further contends that actions, not grave in themselves, are forbidden under pain of mortal sin, on the ground

that acceptance of them as venial would encourage such frequent commission as to bring about a grave amount of moral disorder.

> But, seriously, how can actions, not grave in themselves, which are, *ex hypothesi,* only venial sins, be forbidden under pain of mortal sin? They cannot, unless some extrinsic element renders them grievously sinful. In the case of contraception we can certainly regard it in the light of its consequences, and then condemn it as gravely sinful. But can we not also antecedently look upon it as a human act, that is, in itself, inordinate in the highest degree? The reason here suggested is that man has the power of generation, which is the immense power of giving the greatest physical good, namely life. To use the faculty, and in the very use and act of the faculty to prevent so great a good, positively and of set purpose, appears to us of all inordinations amongst the most inordinate.

Dr. Ryan writes, that the couple who deliberately restrict intercourse to a certain time in the intramenstrual period also attempts to defeat the primary end of marriage, namely generation. Yet this aim is not condemned by the moralists. Dr. Ryan quotes the usual reply of moralists, namely, that the couple who use contraceptives defeat the primary end of marriage by positive acts, which thwart the processes of nature, rather than through mere selection of times and circumstances. He does not appear to be satisfied with this answer, and says that the obvious rejoinder is this, viz. that the perverted faculty argument seems to be greatly weakened through the rejection by several theologians of the parallel argument against lying.

> We submit that the reply given by moralists is singularly apt and effective. To speak accurately, we should not say that the defeat of the primary purpose of the marital act is the same as the defeat of the primary purpose of marriage. People who lead a life of continence in the married state may be said to defeat the primary purpose of the married state, or of marriage considered as a state, for they never have children at all. But no one speaks of their action of refraining from marital intercourse as an abuse of a faculty. Married persons, who use the intramenstrual period in the hope that they will not

generate, do not, in the act, attempt to defeat the primary purpose of the act, for they do nothing at all to defeat it. They are in all respects, so far as generation is concerned, in the same case as the continent. They do nothing that has the slightest effect on the issue. Whereas, those who use contraceptive intercourse really do something in the act itself, which the others do not do; they are doing something very positive indeed. They are defeating the primary purpose of the act itself. They are frustrating the act, though exercising the faculty. This distinction is extremely important, and the reader is begged to bear it in mind, when he is asked to subscribe to the remark of Dr. Ryan, namely that: "the couple that deliberately restricts intercourse to a certain time in the intramenstrual period, also attempts to defeat the primary end". The primary end of what? Of the marital act? The question has merely to be stated to make one realize the absurdity of the contention, unless Dr. Ryan wishes to imply that these people defeat the primary end of marriage in the very act of intramenstrual intercourse, precisely because they do not have intercourse at other times! Can we therefore compare the two cases? We cannot, if we wish to think clearly. Is not the reply of moralists very apt and effective?

Dr. Ryan continues; The obvious rejoinder is that this, the perverted faculty argument, seems to be greatly weakened through the rejection by several theologians of the parallel argument against lying.

But as already stated, we shall leave those theologians to fight their own battles. We hold that lying is evil, because the faculty of speech is abused in lying. Contraception is also an abuse of the sexual faculty, and a frustration of the sexual act, but indefinitely more serious than lying, as the withholding of life is more serious than the withholding of truth.

V. The Contribution of Dr. Cooper.

1. It is not possible, says Dr. Cooper, on our own Catholic principles, to derive the mortal sinfulness of contraception from the secondary unnaturalness of it as a perversion of a

faculty. Even granting that lying is the perversion of the faculty of speech, not every perversion, *in se,* constitutes mortal sin. On what ground, therefore, can it be maintained, that perversion of the faculty of reproduction, *in se,* constitutes mortal sin?

To this difficulty we have already suggested an answer, which it is for the reader to examine. The answer is, that every act of contraception, if it is true contraception—which is that which is always attempted—is an act that is designed to prevent the issue of life, the greatest physical good. This is not to judge of the act by its consequences. It is to judge it by what it actually does.

2. It will not help us, Dr. Cooper continues, to say that the gravity of the sin arises from the fact that the reproductive faculty is a gravely essential one, for the faculty of speech, and of eating, are likewise gravely essential ones, and yet no Catholic theologian holds that the perversion of either of these two faculties is necessarily, and *in se,* mortally sinful.

We should not press the case of speech, for the race could get on if every one was dumb. We do not admit the analogy with eating, because the true analogy between the perversion of the faculty of eating and that of reproduction would be, that as in the perversion of reproduction the act is the direct contrary of what Nature, i. e., God, intended, so the direct contrary of what Nature intends in giving us the faculty of eating would be for us to cut out from the act of eating the purpose of eating, which is preservation of life. To do so, we should have to eat that which is not nutritious, as sand, and enough of it to bring on death.

VI. Concluding Remarks.

We do not establish the grave sinfulness in the misuse of the faculties of speech, and eating, by appealing to the individual and social effects of such misuse, but we do so by asking the question: What are the purposes of these faculties? The purposes are to reveal thought and to sustain life. But we cannot always say of a given act of misuse of these faculties, whether or not it is a grievous perversion of the faculty. For that, we have to consider the good which the faculty achieves in a

particular activity of it. When we ask: What is the purpose of the reproductive faculty, we answer that it is to give life. The misuse of the faculty, or the frustration of the sexual act in contraception is to prevent life ensuing. This is true of every act of contraception between persons who can generate, for we are not considering such an act between persons who cannot, for they would hardly trouble to take any precautions against a result that cannot ensue. Since, therefore, life is the greatest physical good, every act that necessarily and positively prevents life, when life would else ensue from the act, that is intended by Nature to produce it, is a serious inordination against rational nature, and against the good of Nature, and against the purpose of Nature. It is comparable with eating in such a way as to cause death forthwith, or with speaking as to misuse speech so as to compass the death of oneself or another. The misuse in the reproductive act is, therefore, always a mortal sin, and essentially so. If a woman could have more healthy children by spacing their births through contraceptive methods, the effects, both individual and social, we can well believe, would be excellent. Nevertheless, each of her acts of contraception would be a grievous sin, for the reason assigned. No one would, it is to be hoped, maintain that the lives, even of sickly children, which by contraception could have been prevented, are not a great physical good.

It is not difficult, as Dr. Cooper seems to suggest, to say what precisely is the natural purpose or function of the faculty of reproduction. There is only one natural primary purpose of it. There is only one *proximus finis operis,* namely, conception. But though there is only one proximate purpose of the faculty, there may be many purposes of the act itself intended by Nature. These purposes we know only from observation. For it is quite obvious that Nature intends intercourse during pregnancy, for it is, or may be, most healthful for husband and wife, and can give the wife a certain psychological *élan* which she needs at that time. But that is not the only subsidiary purpose of it. It is admitted that the marital act can have a very beneficial effect on the health of the wife, apart altogether from its primary purpose. It would indeed be strange if this were not so, for Nature certainly prompts intercourse during pregnancy, and in cases of sterility, for the expression of love, and

for mutual comfort. In the absence of the possibility of conception from a given marital intercourse, other purposes of Nature are fulfilled, and as all theologians admit, when the primary purpose cannot be realized, husband and wife may insure the other purposes of Nature. But it does not follow that the primary purpose of Nature may be cut out at will, in order that by a contraceptive act some other purpose may be achieved, as for example, the expression of love, and the allaying of concupiscence.

It is impossible to follow Dr. Cooper in the contention, which, he says, might be made for the sake of argument, that the purpose of speech is to make impressions on the minds of others, for we simply have to look on all human activities as having their proper proximate purpose in the act without reference to motive, or actual effect. No faculty can be defined by what it does accidentally, but should be defined by what it actually does, and this gives us the criterion whereby we judge what its natural purpose is. The proper and natural function of speech can be nothing else than to express thoughts. We think, therefore, that it is quite certain, and perfectly clear, that the natural function of speech is to reveal what is in the mind of the speaker, and it is legitimate to rest the case against lying on the argument based on the misuse of the faculty. Whether that misuse is always a grievous sin is another question, and has no bearing on the sin of contraception.

If, then, we can rest the case against lying on the misuse of faculty in the very act of speech, we can equally well rest the case against birth control on the misuse of faculty, function, or act. Dr. Cooper says, that a more detailed formulation of the function of reproduction is imperative, in view of our Catholic moral teaching regarding the licitness of marital relations during pregnancy, and in cases of sterility. In reply to this, we think that the function of the reproductive faculty is manifold, not indeed *quâ* reproductive, but *quâ* faculty in the organs for sexual intercourse, and it is this fact that renders intercourse during pregnancy and in sterile cases legitimate and natural.

If, then, we admit, as we ought to admit, that the function of the reproductive faculty has other natural purposes besides those of conception and reproduction, it is true to say with Dr. Cooper that it is too general an expression to state: *Finis usus*

genitalium membrorum est generatio et educatio prolis. This is, indeed, one purpose, and the primary one. But there are others, and to say so is to fall in line with all Catholic theologians, who teach that the use of this faculty is permitted to husband and wife, not only for the purposes of reproduction, but also for expression of love and allaying of concupiscence. We are very careful to say, the use of the faculty, or in other words the sexual act, and not the faculty itself. It appears to the writer to be of the utmost importance to distinguish between the faculty and the use of it, or the act. In contraception, it is the act that is frustrated, but the faculty is used. The misuse of the faculty consists in the abuse or frustration of the act. Thus, Dr. Cooper asks: Just precisely how are we going to formulate such a definition of the natural function of the reproductive faculty as will permit relations in pregnancy and sterility, and yet bar contraceptive practices? There is, we believe, no need to find a new formulation. We need only define the natural sexual act itself, a definition that is hardly necessary, since it is obvious in what the act consists. It is the act, not the function, nor yet the faculty, that is misused first of all in contraception; *per consequens,* the result of the functioning of the sexual organs is frustrated.

In intercourse during pregnancy, the sexual act is by no means misused nor frustrated. The result of the act is left to Nature. In the sterile woman, the act is not misused nor frustrated. The act is quite natural. To the perfectly natural act, Nature will give no issue. In contraception, on the other hand, the act itself is misused. The parties themselves do all they can to eliminate from their act its natural purpose, its *finis operis proximus,* and in that misuse lies the inordination of their act. These people use the functioning of the organs, they employ their reproductive faculty, in a way that robs the act of its character of means in respect of a common purpose of human life; they exercise the act contrary to Nature's purpose. We may, therefore, truly say that contraception is a misuse, an abuse, a perversion, of a faculty, understood in the sense as explained.

But is it a grave misuse? There is no doubt about it; for, as already pointed out, this misuse positively thwarts the greatest good, namely potential life. We rightly say that certain sins

of *luxuria,* as pollution that is voluntary and direct, are grave abuses or misuses of a functional act, because the act of the function has as its *finis operis* the giving of life. To thwart that, appears to us one of the greatest inordinations.

It will not, we hope, be out of place to offer our readers two short extracts. The first is from the *Ethics* of Fr. Macksey, late professor at the Gregorian University. He says: "Intrinsic malice—moral evil—consists in frustrating the common end (purpose) of human life; that end, adequately viewed, which is intended by God to be achieved by human activity. In every natural means we find that the *finis proximus,* i. e., the *finis operis,* intended by God, is the purpose or achievement in act of that means. Therefore, if man uses that means so that the purpose of it in act is frustrated, he is acting against the purpose intended by God, and to that extent, he frustrates the common purpose of human life." This argument merely speaks of the misuse of a means, i. e., of an act. It does not, of course, prove that the misuse is a grave inordination in every case. But the point is that the misuse is a perversion of a faculty. The *bonum* of every human activity is the *finis operis.* To insure this *bonum* is, for man, a *bonum honestum.* To frustrate it is a *malum morale.* That is why contraception between man and wife is a *malum morale,* ethically wrong, precisely because it is the perversion of a faculty.

St. Thomas (*c. Gent.* III. c. 122) uses words that might have been expressly written against modern contraceptionists: *Inordinata vero seminis emissio repugnat bonum naturae, quod est conservatio speciei, unde post peccatum homicidii, quo natura humana jam in actu existens, destruitur, hujusmodi genus peccati videtur secundum locum tenere, quo impeditur generatio humanae naturae.* There appears to be no doubt but that, in the mind of St. Thomas, contraception—had he known modern methods—would have been condemned as an abuse of a faculty, in the sense explained, and that he does condemn it as a serious sin, precisely because it is an abuse of an act, which is a means of producing so great a good as life. Those were the two points which the present writer wished to stress. It remains for the reader to examine and criticize, in order that a very definite conclusion may be reached in so important a matter.

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Comment by Dr. Ryan.

Father Davis has given us some very clear definitions and distinctions and has produced a comprehensive and valuable paper. But he has not solved the difficulty which Dr. Mahoney stressed; namely, the *practical* weakness of the perverted-faculty argument. Inasmuch as this argument is rejected by some theologians, e. g. Tanquerey, as against lying, why may it not reasonably be rejected as against contraception? Father Davis makes no formal attempt to prove that it is valid in the former case. The fact that it is accepted by the majority of theologians does not constitute objective proof. If I reject the perverted faculty argument as applied to lying, why should I admit it in relation to contraception?

Father Davis does not remove this great practical difficulty by asserting and reiterating in varied phraseology the proposition that contraceptive intercourse is a "misuse of faculty," a "perversion of function," a "frustration of the sexual act," a "defeat of its primary end," etc., etc. Undoubtedly contraceptive practices are of this nature, but how does this make them morally wrong? Father Davis does not solve this problem.

Neither he nor anyone else can demonstrate that such "inordinateness" is morally bad. The perverted-faculty argument is intrinsic and metaphysical. If its force is not immediately and intuitively perceived it cannot be made convincing through any process of argumentation. Thousands of persons (including many Catholics) do not accept this argument against birth prevention and they can derive considerable comfort from the fact that some authoritative theologians refuse to admit its cogency against lying. This is the practical difficulty which remains quite as formidable as it was before Father Davis's paper appeared. Because of this practical difficulty I suggested that a more effective argument might be drawn from consequences. Father Davis seems to admit that the latter argument is valid, but contends that the other is superior philosophically. Undoubtedly it is—for those who accept it, but the question before us is whether it is superior pragmatically.

At the request of the Editor, the following statement is added, in order to set forth the mind of the Church on the problem.

Authoritative Catholic Teaching on Birth Control.

Despite the general understanding of Catholic doctrine on this subject, the question is occasionally asked: "When and where did or does the Church prohibit this practice or pronounce it wrong?" Let us try to answer this question as briefly as is consistent with thoroughness.

There are three general sources of Catholic teaching on conduct, on the morality of human actions. The first is formal pronouncements by the Popes or by general Councils of the Church. The second is responses by certain Roman Congregations in answer to questions concerning the lawfulness or unlawfulness of certain actions. The third source is the teaching of the moral theologians.

1. A formal papal pronouncement concerning birth control is found in the Apostolic Constitution *Effraenatam* of Sixtus V (29 October, 1588), in which that Pope decreed that the penalty to be inflicted upon persons guilty of procuring abortion should also be imposed upon those who used or provided women with the opportunity of using certain drugs for the purpose of inducing sterility. There is no doubt that this provision is an implicit condemnation of all methods of preventing conception.

2. The responses of the Roman Congregations, particularly that of the Holy Office and the Tribunal of the Poenitentiaria, impose the same moral obligation on the faithful as do the pronouncements of the Pope himself. Several such responses or decisions have issued from these two authoritative bodies on the subject of contraception. The Holy Office issued responses on 21 May, 1851 and 19 April, 1853, declaring respectively that Onanism is contrary to the natural law and that the use of instruments for preventing conception is intrinsically evil. On 10 March, 1886, 13 November, 1901, 3 April, 1916, and 3 June, 1916, the Poenitentiaria declared that a penitent who refuses to abstain from the practice of birth prevention may not be absolved and that one who is reasonably suspected of being addicted to the practice must be instructed and admonished by the confessor, etc., etc.

3. When the moral theologians unanimously teach that a certain moral principle is right, or a certain practice is wrong, their authority is complete. Refusal to accept such pronouncements is regarded as heretical or approximate heresy. Now

the moral theologians are unanimous in declaring that all methods of birth control are morally wrong.

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Comment by Dr. Cooper.

DOES THE PERVERTED FACULTY ARGUMENT HOLD AT ALL?

1. *The Pleasure Argument.* Dr. Mahoney in his article in the August, 1928, number of THE ECCLESIASTICAL REVIEW held contraception inordinate and sinful for two reasons: it makes pleasure an end instead of a means; it is a perversion of a faculty. Father Davis points out that "many a wife uses contraceptives without any reference to pleasure at all," and that moreover one does not sin in using a faculty *propter voluptatem* unless he uses it *propter solam voluptatem,* that is, to the deliberate and positive exclusion of other or final ends. These criticisms, added to those previously made by Dr. Ryan, do not appear to leave much of Dr. Mahoney's original first reason intact. Father Davis appears to reject this first reason as untenable and to rest the case for both the sinfulness and the mortal sinfulness of birth control upon the perverted-faculty argument, the second of the two reasons advanced by Dr. Mahoney.

2. *The Perversion Argument.* Father Davis insists, implicitly or explicitly, upon the two following distinctions. First, defeat of the primary purpose of the marital act is inordinate and sinful, but defeat of the primary purpose of marriage, as in cases of voluntary continence observed for religious motives or for the express purpose of preventing conception and child-bearing, is not. Second, using a faculty in fulfilment of its secondary purposes while at the same time taking measures to defeat its primary purpose is inordinate and sinful, but using a faculty in fulfilment of its secondary purposes where there is no possibility of accomplishing its primary purpose, as in cases of marital sterility or pregnancy, is not.

Catholic moral theology demands still another distinction, to which Father Davis does not refer, but which is basic in the present discussion. "An peccent mortaliter conjuges, si incoepta copula cohibeant seminationem? Respondetur: si con-

juges ambo in hoc consentiunt, nec adsit periculum seminandi extra vas, id per se loquendo non est mortale; illa enim penetratio vasis foeminei tunc reputatur instar tactus verendorum, qui inter conjuges permittitur, vel saltem non est mortalis, secluso periculo pollutionis; ita communiter" (St. Alph., *Theol. mor.,* lib. v, tract. vi, no. 918). Other moral theologians excuse even from venial sin in the case: "Communiter notant Doctores, cessante in utroque conjuge pollutionis periculo non peccare maritum mortaliter, si coeptam copulam ante seminationem abrumpat, ne proles generetur, modo id faciat uxore consentiente, aut non rationabiliter invita. Immo si justa causa adsit impediendi seminationem, v. g., ob paupertatem ac multitudinem prolis, et nihilominus concubandi ad sedandam concupiscentiam, omnem culpam abesse, si mutuus consensus accedat" (Diana, *Resolutiones morales,* 1647, tr. iv, De Sacr., Resol. 227).

This third distinction may be formulated as follows: Using within marriage the reproductive faculty up to and including *seminatio* while at the same time taking measures to defeat the primary purpose of the faculty and act is inordinate and sinful, but using within marriage the reproductive faculty up to but excluding *seminatio* and thus at the same time taking measures to defeat the primary purpose of the faculty and act is not.

These three distinctions are basic in our moral theology of sex and marriage. They are moreover, as formulations, clear enough. They are not, however, self-evident moral truths. They demand independent and objective proof,—such proof, namely, as will definitely establish the first alternative in each of the three distinctions as sinful and the second alternative in each of the three distinctions as morally blameless. The question at issue is: Does sinfulness in the three first alternatives arise from inordinateness or perversion in itself, or from the harmful effects of such inordinateness?

Father Davis, in endeavoring to derive such sinfulness from inordinateness alone, apart from effects, gives us, instead of such detailed proof, merely his general conviction that the first alternatives clearly imply that such use of the reproductive faculty is "inordinate", "unnatural", "contrary to nature's purpose", "a misuse", "a perversion", and so forth, and hence is

sinful. This is pretty vague evidence for a set of alternative formulations as complex as those we have listed.

Moreover, the argument from unnaturalness alone, if valid, seems to prove too much. That defeating the primary purpose of the marital act, using a faculty in fulfilment of its secondary purposes while at the same time taking measures to defeat its primary purpose, and using within marriage the reproductive faculty up to and including *seminatio* while at the same time taking measures to defeat the primary purpose of the faculty, are in a sense "inordinate" and so forth, may be granted. They do look that way. That however defeating the primary purpose of marriage, using a faculty in fulfilment of its secondary purposes where there is no possibility of accomplishing its primary purpose, and using within marriage the reproductive faculty up to but excluding *seminatio* while having the express purpose of defeating the primary purpose of the faculty and while in reality objectively defeating the primary purpose of the faculty, are all free from the taint of "inordinateness", "unnaturalness", and "contrariety to nature's purpose" is very far indeed from being so clear. They certainly look considerably inordinate, unnatural, and contrary to nature's purpose. All depends on the exact manner in which one defines "ordinateness" and "naturalness" as regards use of faculties.

It is relatively easy to formulate such a precise definition of ordinateness, but after such a precise definition of what constitutes ordinateness has been formulated, the further and very difficult task remains of demonstrating by objective and independent evidence that this formulation is the right one and that all others are wrong. Neither Father Davis nor other moral theologians have done this with anything approaching scientific theological thoroughness, if at all.

Furthermore, after such formulation and *definition* with the corresponding detailed *proofs* will have been presented, the task still remains of *proving that "unnaturalness" in the use of a faculty is per se and independently of effects morally blameworthy and sinful.* Neither Father Davis nor other moral theologians have, to the writer's knowledge, successfully or adequately undertaken this very delicate and difficult task. In speaking of the moral theologians, reference is being made of course to those who base the argument against birth control on perversion rather than on effects.

Finally, there are many facts which suggest that even granting a certain "unnaturalness" about some uses or "misuses" of faculties, we may perhaps have been hasty in concluding from such "unnaturalness" alone to sinfulness. These facts suggest further that the first two of the three above-mentioned distinctions on the perverted-faculty argument basis have been worked out *ex post facto* to fit conclusions already accepted on other grounds as valid.

If we, in fact, test out the formulations of "perversion", as given above, in regard to faculties other than the reproductive —as we clearly have the right to do, and as Father Davis explicitly agrees we have the right to do so far as the faculty of speech is concerned—there appear to be some good grounds for suspecting that these formulations cannot be sustained at all on the evidence drawn from "unnaturalness" alone. Only a few examples will here be given. Others will readily occur to the reader. The first two examples will be taken from such "faculties" as are concerned with the exocrine glands, these faculties being most closely parallel to the reproductive faculty, itself in its chief ethical aspects being based on the external secretions of the sex glands. We may merely recall again, by way of premise, that so far as the marital use of the reproductive faculty is concerned, the essential sinfulness begins at and centers around *seminatio extra vas debitum,* that is, *effusio secretionis extra vas.*

There will probably be little objection to admitting that the primary purpose of the mammary glands and of the mammary "faculty" is the nursing of the human infant, that the "natural" method of "*effusio secretionis*" is by infantile sucking, and that the natural "*receptaculum debitum*" is the infant's oral cavity and stomach. Some apology may be in place for bringing in such a brutally realistic analogy, but the analogy appears to be fairly exact. Now under certain conditions, not necessarily pathological, the mammary secretion is purposely "effused" by pressure or by use of the breast-pump and thrown away instead of being sucked out by the infant. What theologian has ever stigmatized this "unnatural" procedure as sinful? Yet such effusion of the secretion of the mammary glands measures up fully to all three of the "perversion" formulations on which birth control is condemned: it defeats

the primary purpose of the mammary function in this particular act; it is an exercise of the faculty which at the same time involves taking positive and direct measures to defeat the primary purpose of the faculty; it is a use of the faculty up to and including effusion of the secretion *extra receptaculum debitum* which at the same time defeats the primary purpose of the faculty. If these three "unnatural" uses of the mammary faculty do not involve sinfulness, on what grounds does exactly analogous "unnatural" use of the reproductive faculty involve sinfulness? The parallel appears to the writer to be exact.

Its exactness may be further illustrated and brought home by an extension of the analogy. In some cases, it is advisable or necessary—e. g. in cases of some premature infants or of inverted nipples—to use pressure or the breast-pump to extract the mother's milk, which is later fed to the infant through a tube or otherwise. And of course no moral theologian would ever think of finding any sinfulness in such a procedure, although it is a highly "unnatural" use of the mammary faculty. Yet in the quite parallel case—parallel so far as "misuse" is concerned but far from parallel in the crucial elements of *vehemens delectatio* and of effects—of artificial insemination, we have an official decison of the S. Inqu. of 24 March, 1897: "Non licere".

Vermeersch comments on this decision as follows: "Fecundatio artificialis illicita est, secundum ipsam S. Officii declarationem, quotiescumque semen infundendum praevia pollutione obtinendum est. Verum si, ad gignendam prolem, conducere videatur ut semen, postquam intra vaginam modo naturali (non ergo in . . . .) receptum est, subinde extrahatur ut altius in vaginam proiciatur: neque ex fine, qui optimus est, neque ex modo, *utpote qui nullum abusum venereum contineat,* res in reprehensionem incurrere videtur. Praeterea, si qua punctionis ratione semen (i. e. nemasperma) ex epididymo mariti sumatur ut in vas uxoris infundatur, haec ratio fecundationis artificialis damnanda non videtur, cum *sine ullo abusu venereo,* i. e. *sine ulla sexuali commotione,* finem matrimonii procuret" (De castitate, no. 241, italics mine). So far as "unnaturalness" is concerned, there appears to be an exact analogy between artificial insemination as condemned and the method of artificial

feeding mentioned in the preceding paragraph. That the one is sinful and the other not does not seem to be due to the " unnaturalness " itself, but to another element. That this element is the " vehemens delectatio " is further suggested by the discussion and conclusions of Vermeersch and other moral theologians regarding the two permitted types of artificial insemination.

One further illustration from the glandular " faculties " may be offered, with however maximum brevity. The primary function or functions of the salivary glands are through their secretions to help mastication and deglutition and to change the starch content of food into sugar. If I chew chewing-gum, I directly and objectively stimulate the salivary glands—regardless of what my intention may be—to the point of excretion yet at the same time defeat the primary purpose of the faculty.

We may pass to illustrations from non-glandular faculties. We shall touch on two only, one from eating, one from speech.

Clay-eating is a custom widely spread through various parts of the world. No Catholic theologian would for a moment condemn it as sinful, except in such cases as involve harmful effects upon health. Yet it is an exercise of the eating faculty which at the same time defeats the purpose of the eating act.

Father Davis considers the analogy " exact " between lying and contraception, so far as perversion of faculty is concerned. He admits that if the perversion argument does not hold against lying, it does not hold against contraception.

Various formulations of the function of speech may be made. The following are some of them: " to express thoughts ", " to reveal what is in the mind of the speaker ", to clarify thought, to make impressions on the minds of others. Father Davis accepts the first two as " quite certain ", but does not prove this by independent evidence. Let us however accept provisionally these first two formulations, as at least the more common ones —waiving the question of their final or exclusive validity. We may add too in passing that these two formulations differ from each other considerably.

If I use the faculty of speech to utter sheer nonsense that has no meaning whatever, or if I read a written passage in Sanskrit or Choctaw which neither my hearers nor I understand, or if I talk to myself and while doing so utter things that I know are

quite contrary to truth, I am using my faculty of speech and at the same time frustrating one or other or both of the above-assumed primary ends thereof. For, in the first case I am not expressing thoughts; in the second I am not revealing what is in my mind; and in the third I am saying the direct opposite of what is in my mind. All these things look pretty "unnatural" so far as use of faculty is concerned, but who would brand any of them as sinful?

It may perhaps be objected that in these instances no attempt is made deliberately and directly to defeat the primary purpose of speech, the revelation of what is in my mind. (It must be added parenthetically that "revealing" implies revealing *to others.*) Such an attempt however would be made in the case, for instance, where I should first purposely close my room door, lock out the friend or enemy with whom I have just parted company so he may not be present for my thought-revelation, and then unburden my soul, truthfully or untruthfully, to the vacant air.

"Revealing what is in my mind" means of course revealing *truthfully* what is in my mind. So defining the function of speech is an easy way of making a case against lying. It however looks very much like a formulation made up later to fit the case, rather than one derived from more fundamental moral considerations. In fact, it comes close to being a *petitio principii.*

Furthermore, if one may deal with a faculty of speech, he may and should deal with the still wider "faculty" of communicating by gesture, sign and act. This wider "faculty" would also appear to have as its primary function that of revealing thoughts truthfully. This being so, on what valid ground can deceptions and ruses in games and warfare be permitted, as they are permitted by moral theologians? Such acts directly frustrate the truthful revelation of thought. And their exculpation on the ground of being mental restrictions is not very convincing, particularly if one puts the essential malice of lying in misuse of function.

3. *Summary.* Of the two arguments advanced by Dr. Mahoney, the first or hedonistic argument is subject to grave and crippling objections. The second or perverted faculty argument proper appears to rest on a number of unproven and

pyramided assumptions and when applied to other "faculties" besides the reproductive seems to run into hopeless tangles and contradictions and in fact to break down entirely. From the pragmatic standpoint, it actually carries little or no weight with non-Catholics and with an increasing number even of Catholics. Would it not then be worth while tying up the whole subject a little more closely to the supreme moral principles enunciated by our Lord Himself: Love God and love thy neighbor as thyself? In practically all other phases of the moral law we appeal to effects upon well-being, understood in its comprehensive Catholic sense, that is, to neighborly love, objective and subjective. Why not in this phase too?

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Analecta

PONTIFICIA COMMISSIO AD CODICIS CANONES AUTHENTICE INTERPRETANDOS.

Responsa ad Proposita Dubia

Emi Patres Pontificiae Commissionis ad Codicis canones authentice interpretandos, propositis in plenario coetu quae sequuntur dubiis, responderi mandarunt ut infra ad singula:

I. — de sacris benedictionibus

D. An verba *ritibus ab Ecclesia praescriptis,* de quibus in canone 349 § 1 n. 1, ita intelligenda sint ut Episcopi in sacris benedictionibus prohibeantur solo crucis signo uti, quum peculiaris formula in libris liturgicis non praescribitur.

R. *Negative.*

II. — de impedimento publicae honestatis

D. An vi canonis 1078 ex solo actu, ut aiunt, civili inter eos, de quibus in canone 1099 § 1, independenter a cohabitatione oriatur impedimentum publicae honestatis.

R. *Negative.*

III. — de dispensatione ab abstinentia et ieiunio

D. An *magnus populi concursus,* de quo in canone 1245 § 2, habeatur etiam per extraordinarium concursum fidelium unius tantum paroeciae ad festum in ecclesia celebrandum.

R. *Affirmative.*

IV. — DE POSITIONIBUS SEU ARTICULIS ARGUMENTORUM

D. An secundum canonem 1761 § 1 servari possit praxis, vi cuius iudex cum altera parte communicare solet positiones seu articulos argumentorum, super quibus testes sunt examinandi, ut interrogatorium conficiat exhibeatque iudici.

R. *Affirmative,* remoto tamen subornationis periculo.

V. — DE IURE ACCUSANDI MATRIMONIUM

D. Utrum vox *impedimenti* canonis 1971 § 1 n. 1 intelligenda sit tantum de impedimentis proprie dictis (cann. 1067-1080), an etiam de impedimentis improprie dictis matrimonium dirimentibus (cann. 1081-1103).

R. *Negative ad primam partem, affirmative ad secundam.*

Datum Romae, die 12 mensis Martii anno 1929.

P. CARD. GASPARRI, *Praeses.*

L. * S.

Ioseph Bruno, *Secretarius.*

Studies and Conferences

Questions, the discussion of which is for the information of the general reader of the Department of Studies and Conferences, are answered in the order in which they reach us. The Editor cannot engage to reply to inquiries by private letter.

PARTICIPATION IN THE MASS, BY USING THE WORDS OF THE MASS.

To the Editor, THE ECCLESIASTICAL REVIEW:

The purpose of these remarks is to comment on one of the objects of the Liturgical Movement. In Vol. I, p. 395, of *Orate Fratres,* a review devoted to the liturgical apostolate, the writer states that the Liturgical Movement "seeks to induce the faithful to use, intelligently and prayerfully, the very words of the Mass."

On page 61 of the same Vol. I, the writer mentions as an ideal of participation in the Mass, to pray the prayers of the daily missal with the priest.

Father Lasance, in the introduction to his Missal, quotes Bishop Riddell of Northampton, as follows: "Of the many ways of assisting at Mass, the best way is that in which each person, by saying the words of the Missal, more closely allies and associates himself with the priest who is celebrating."

Let these quotations suffice to indicate this special purpose of the Liturgical Movement.

This purpose seems to be something new. It seems to be far removed from the ideas of one of the greatest liturgists of modern times. Dom Gueranger devotes a considerable number of pages, of his *Institutions Liturgiques* to the study of the language of the liturgical books, and the translations of liturgical books in the vernacular. In the 4th chapter (edition of 1883) on page 165, the learned author, far from seeing, in the use of the vernacular, a help to participation, sees in it quite the opposite: "Translations," he says, "of the Mass and of the Office in the vernacular are of a nature to cause this inconvenience that they isolate the faithful from the public prayer, under the pretext of associating them to it more intimately." On page 167 he quotes a pastoral letter of the Bishop of

Langres: "What would be best for the faithful to do, whilst the priest sings, would be to adhere interiorly to his words, even without understanding them; to ask what he asks, even without knowing it; this is all that the first Christians did, first during all the centuries when the liturgy was transmitted only by oral tradition, and then for years afterward. It is the reason why, to the mysterious prayers recited in silence by the priest, they answered: Amen, so be it! an act of faith sublime in its simplicity. As if they had said: 'We know not what is most desirable for us, but God knows; we know not what best glorifies the Lord, but the Church knows; now, it is the Church which has spoken, for it is in her name and as her special representative that the priest has spoken; it is the Church which has placed on his lips the prayers just said; we hold to them, whatever they be, for we cannot ask anything better than what the Church asks, we cannot say anything better than what the Church says: So be it, so be it! Amen! Amen!'"

On pages 206 and 207 of the same work, Dom Gueranger, speaking about tolerating the translation of the Introit, Orations, Epistles, Gospels, etc., says: "It seems evident to us that such permission ought never to be extended to the Ordinary of the Mass, even when the translation is accompanied by notes and explanations."

In giving these quotations, it is not my purpose to condemn the use of the vernacular. All I propose is to show that some ideas of the Liturgical Movement seem to digress from the ideas of the great liturgist. Dom Gueranger, writing against Jansenism, disapproved strongly of a language the use of which, in his estimation, favored heresy. Besides, where he disapproves of translations, he may have had in mind defective translations, or a less intelligent use of the vernacular, for he says (page 168), that the esteem of the liturgical language (Latin) will awake in us only in so far as the translations of the prayers of the Church shall lose of their vogue, or at least shall be used more intelligently.

Dom M. Festugière, in *La Liturgie Catholique,* a book published at Maredsous in 1913, in a note to page 39, mentioning the opinion of Dom Gueranger about the translation of liturgical books, says that nowadays one would find but few to subscribe to the assertions of the great Abbot of Solesmes.

Many years before Dom Gueranger wrote his famous *Institutions Liturgiques,* there was published in France a work, the title of which is: *La Liturgie Sacrée,* où toutes les Parties et Cérémonies de la Sainte Messe sont expliquées, avec leurs Mystères et Antiquités . . . Par Messire Gilbert Grimaud, Prêtre, Docteur en Theologie de la Faculté de Paris et Chanoine théologal de l'Eglise Metropolitaine de Bordeaux." I have an edition of this book, printed at Lyons in 1666.

The work has a special chapter on the language which should be used in the celebration of the Mass. I wish to quote a few extracts applicable not only to the celebration of the Mass, but also to the assisting at Mass. "One thing to be considered seriously is that the purpose of the Holy Ecclesiastical Offices is not to instruct or to teach those who recite them or who hear them. They are ordained to praise the greatness of God in His wisdom, in His goodness, in His power, or in so many other infinite titles that spring from the perfections of His Essence; as they are also established to pray to Him, to ask Him what we stand in need of, or to render Him gratitude for all His benefits. And what matters it indeed that these prayers be said in Hebrew, in Greek, or in Latin? that they be understood or not by him who pronounces them, or by him who listens to them? Shall they not have, notwithstanding this, the same effects and the same strength? Has not God the intelligence of them, no matter in what language they are expressed, He who, in the words of the Psalmist, is the searcher of hearts and reins. And being the one to whom they are directly addressed, is it not sufficient that He hears them? In reference to this, St. Antoninus relates that a learned religious pertinently answered someone who expressed compassion for persons who, illiterate and ingorant, do not understand the beautiful prayers of Holy Church. Is it not true, he told him, that one Our Father, in the mouth of an ignorant person, is of the same efficacy as in the mouth of the most learned, and that it is only zeal which can make the difference? And is it not true that a diamond in the hand of a person who does not know its price, still has the value it has in the hand of the most skillful lapidary? Origen is admirable on this subject, showing that our practice was already in vogue in his time. Even, he says, if we should not understand the words we pro-

nounce, still the Virtues (celestial spirits) who assist with us, understand them; as if he meant that the good angels who are the heavenly and superior Virtues, have a perfect understanding of them for us, and so can offer them to God, in our favor; and this is sufficient. He demonstrates this in two beautiful comparisons: one is borrowed from the charm produced by certain words, often not understood by those who pronounce them, and yet producing the effect intended. The second comparison is taken from medicine, the strength of which is ordinarily not understood by those who take it, and yet fails not to benefit them; the same applies to our prayers."

The fact that I have given these questions from the book of Messire Gilbert Grimaud, does not mean that I make his remarks mine. I only want to show that the use of the prayers of the Mass, in the vernacular, is not a return to an approved practice of the Church in earlier times.

The question still remains: Is this use of the prayers of the Mass absolutely to be recommended? There is no doubt that the Church allows the use of other prayers during the celebration of the Mass. For a number of years the Church has encouraged and in later years imposed the obligation of reciting the Rosary during the month of October. This recitation, by the express consent of the Church, may take place during the Holy Sacrifice of the Mass.

The Catechism prescribed by Pope Pius X for all the dioceses of the Province of Rome, and translated by the Right Reverend Thomas Sebastian Byrne, D. D., Bishop of Nashville, says: "The saying of the Rosary and other prayers during Mass, does not prevent us from hearing it with profit, provided we try as far as possible to follow the parts of the Holy Sacrifice."

Does the Church recommend the use of any of the prayers of the Mass?

Let me quote from *Orate Fratres,* Vol. I, p. 208: "Formerly all Masses were sung: they were what we now call High Masses. In the early times certain parts were sung by the people, and the rest sung or prayed by the priest. The parts sung by the people were then not recited by the priest at all. The people therefore took an active part all their own in the very words of the Mass. To-day, the servers in ordinary

Masses answer the prayers of the priest. But these answers are still made by the servers for all the people present. Hence it is even to-day the intention of the prayers of the Mass that the people join at least in mind if not in word, in the answers of the servers and in the prayers of the priest."

Do the premises given in this quotation justify the conclusion that it is the intention of the prayers of the Mass that the people join at least in mind, in *all* the prayers of the priest? It seems to me that there can be question only of participation in the prayers sung by the people or said by the servers, and the prayers of the priest to which these are an answer.

I myself feel inclined to think that the Church recommends the use of certain prayers of the Mass. I find a proof in the General Rubrics of the Missal. The *Rubricae generales Missalis,* Tit. XVI, indicate in number 1 of this titulus, what prayers in a *missa privata* are said "clara voce". In number 2, they explain what is meant by "clara voce": "Sacerdos maxime curare debet, ut ea quae clara voce dicenda sunt, distincte et apposite proferat, non admodum festinanter, ut advertere possit quae legit, nec nimis morose, ne audientes tedio afficiat, neque etiam voce nimis elata, ne perturbet alios, qui fortasse in eadem Ecclesia tunc temporis celebrant, neque tam submissa, ut a circumstantibus audiri non possit, sed mediocri et gravi: quae et devotionem moveat, et audientibus ita sit accommodata, ut quae leguntur, intelligant."

It would seem from this that the Church desires the faithful to follow certain prayers recited by the priest: the priest must recite them in such a way that the people can follow.

Does not High Mass help us to understand the mind of the Church in this matter?

Let us distinguish two classes of prayers, among the prayers sung by the choir. Some are not said by the priest, as the answers in the Preface, and other short answers; or if said by the priest, require that the priest should wait and not continue Mass until the choir has finished singing, as the Gloria, Credo. To the other class belong such prayers as the choir sings whilst the priest continues Mass, for example, the Sanctus and Agnus Dei.

From the very fact that the choir sings, and, let us say, sings in the name of the people, we must conclude that it is

the wish of the Church that there be some participation in words. Still does not the second class of prayers suggest that the Church does not expect this participation in the prayers not sung? How can we say, for instance, that the Church expects the faithful to recite the Canon, when the singing of the Sanctus and the Benedictus makes this impossible? Would it not be more reasonable to say that the Church expects the faithful, during the recitation of the Canon, to occupy their mind with such thoughts as are suggested by the Sanctus and the Benedictus?

Let me conclude by stating, as my personal opinion, that the Church expects participation in words only where, in a *missa privata,* the Rubrics of the Missal require a recitation "clara voce".

FATHER JOE.

Oklahoma.

SUNDAY OBSERVANCE.

To the Editor, THE ECCLESIASTICAL REVIEW:

The N. C. W. C. News Service tells us that encouraged by the vindication apparently given the Prohibition Law in the late Republican victory, certain Protestant organizations are mustering their forces at Washington for the attempt at least to frame and to drive through other so-called moral legislation. One of the laws proposed a stricter observance of the Lord's day, and another is against companionate marriages.

Most of us have little patience with the present Prohibition law and perhaps still less with the promoters of it. But isn't there some danger of our overlooking the essential reasonableness of what these people are trying to do. The Church is the teacher of faith and morals, but any state worthy of the name will second the Church's effort and support her legislation in such ways as are reasonable and practical. This is straight Catholic practice. To mention a couple of examples that occur to me; centuries ago, the state accepted the Truce of God legislation and again assumed the responsibility of the punishment of those whom the ecclesiastical courts handed over to her as menacing the faith and morals of the people. Legislation having plain moral implications is no new thing even

with us. Comparatively recently the state of Massachusetts made it, we believe, a misdemeanor for people to neglect to care for their old and helpless parents. And certainly we would not object—in fact we would think it altogether wise—if the Federal Government should legislate for the better enforcement of our marriage laws. Even the Prohibition Law is right in intention. Who denies that some regulation of the liquor traffic is necessary? Who wants, for example, a return to the old idea of the saloon? It does not seem then that we can find fault with the Protestant organizations for what they are trying to do, so much as for the narrow spirit and the intemperate manner in which they are trying to do it.

It is this matter of the better observance of the Sunday which attracted our attention in their program. Isn't it apparent, first, that all distinction between necessary and unnecessary servile work on Sunday is tending to be lost sight of, and, secondly, that an increasing number of our people are missing Mass and making little of it, due to the unnecessary work they are required to do on Sunday? For example, the writer is a smoker—but who will say that men should be kept on duty in tobacco stores on Sundays to supply him with something to smoke? Or is there any one who thinks that the daily newspaper is so indispensable that we must be kept supplied, not merely with one, but with many editions on Sunday? Is there any reason why pressmen and newspaper workers generally should not have a day off on Sunday or at least the major part of a day off? Again, close to where I live is a filling station where two Catholic men are employed. I know both of them and they are the average type of Catholic, who, under ordinary circumstances would not miss Mass on Sunday. They have to be on duty at six o'clock every morning and neither of them ever goes to Mass now.

If I am going to use my automobile on Sunday, is it too much to expect of me to provide the machine with gasoline on Saturday? Or is a Sunday pleasure trip for me more important than that these two men and others like them should have the opportunity of going to Mass? Again, is it too much to reduce the number of cars and busses on Sunday in order to give these workers a part of the day off or to give them every other Sunday off so that they may go to Mass sometimes?

Then as regards amusements. The Church is quite definite that Sunday should include relaxation. This is the very purpose of that part of the law forbidding us to engage in any unnecessary servile work. But can we not with as much and more profit be responsible for our own amusements? Why should men in movie houses, theatres and ball parks have to work on Sunday to provide for our amusement? What right have we to say that this employee, be he usher, electrician, ticket man or gatekeeper or anything else, should give up his day of freedom for our amusement? And the amusement or relaxation obtained at the movie house or theatre is not, to say the least, of the most beneficial sort. In a recent article on "Unemployment" in *The Catholic World*, Dr. Ryan mentions over-production as one of the causes of unemployment and suggests as one of the remedies a five day working week. If there is one business in which there is over-production, it is commercialized amusements, and the remedy might reasonably be a six-day working week for all such amusement business with a strict Sunday closing law. Let us have corner-lot games, and amateur field sports and country excursions and any other form of amusement and recreation within reason on the Lord's day, but let it be our own relaxation and amusement. Am I recommending the impracticable? I don't think so. In at least one large city on this continent, Toronto, some of these so-called blue laws are in force to the real benefit, so far as one can judge, of everybody. The "Sunday" newspaper comes out and is delivered on Saturday evening. There isn't a cigar store or a movie house or a theatre or an ice cream parlor or soda fountain open on Sunday.

At any rate it is time for us to take notice of a remark made both among Catholics and among non-Catholics that the Catholic Church doesn't mind what its members do on Sunday if, and so long as, they hear Mass. Without doubt those greedy for financial profits and the worldly minded generally have taken advantage of this attitude of ours and have not hesitated wherever and as much as they could, to make Sunday less and less the Lord's day and more and more a day in which business is conducted as usual. And the ideas of our people as to how Sunday school be observed have become, to say the least, extremely broad. We notice as an instance the recom-

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mendation of the Bishop of Syracuse, that athletic contests be excluded in his diocese in Lent and on Sundays. But in the dispatch which I saw, I observed that this reasonable prohibition was expressed in language more or less apologetic and conciliatory, as if it had been pointed out to him that this recommendation would appear to the people as a sort of surprising reversal of Catholic custom. At various times municipalities and states under pressure by Protestant organizations have attempted to pass laws for a stricter observance of the Lord's day. We have been indifferent or actively opposed for the reason that we think Protestants are wrongly inclined to dissociate religion and play, and because we feared the reënforcement of the old Puritan blue laws. But we wonder if it would not be better to study with more attention what these well meaning non-Catholics are trying to do and use our influence to check the intemperateness and narrowness of the measures they advocate and support them in laws and regulations which are, without question, right in substance and intention. It seems to us that our inactivity is reaping extremely undesirable fruits, and as time goes on these will certainly become more unwelcome and widespread.

CONSIDERANS.

THE IMMORALITY OF CONTRACEPTION.

To the Editor, THE ECCLESIASTICAL REVIEW.

In Vol. LXXIX, October, 1928, pp. 408, 527, appeared two kind and valuable comments on a contribution of my own on p. 133 of the same volume (August, 1928). Since any reflections I might make would necessarily be late, owing to the distance between us, I judged it better to wait until further comments, perhaps, appeared. I will be as brief as possible.

Lest these lines should be read by some who have not seen the original discussion, let it be said at once that we are agreed concerning the grave immorality of contraception. We are merely discussing one particular aspect of the ethical argument against it. We are agreed that a more attractive, a more popular, a more easily intelligible argument is drawn from the *effects* of this malpractice. We are agreed also that my presentation of the argument from the misuse of a faculty is sub-

stantially that of all the moral theologians, but realizing the vulnerable nature of this particular aspect of the matter we are concerned with examining it a little more closely. I should like to insist on this fact since in the current *Eph. Theol. Lov.*, p. 178, Dr. Cooper's article is thus summarized: "Démontre que les raisons apportées par Mahoney pour prouver la malice intrinsèque de la limitation des naissances . . . ne valent pas. La malice consiste au contraire en ce que l'acte de limiter les naissances est contraire au *bonum humanum objectivum et subjectivum*". The latter sentence expresses the view I myself endeavored to sustain, and the former gives the impression that my arguments were of the nature of theological novelties. The reverse is, if anything, the truth.

In what, therefore, do our points of view diverge? It would appear to be in this respect. Your correspondents seem disposed, at least, to say "transeat" to the common argument drawn from the intrinsic immorality of the action, and to throw the whole burden of the ethical proof on its subsequent effects. I am, however, of the opinion that more exact and fundamental conclusions, on this as on many other moral obligations, must rest on reasons intimately and closely concerned with the action in itself, apart from its effects. For want of a better and more accurate term we call these reasons intrinsic. It is evidently necessary to maintain the inherent wrongness of certain immoral practices, quite apart from their effects, and your correspondents secure this, in the present case, by what may be called a "wedge" argument (pages 411, 533). It has a decided value and is frequently used, but our theologians seem hardly content with this very indirect method. To my mind, they are quite right. It is the accepted principle that all voluntary venereal delectation, outside the lawful use of marriage, is immoral. The truth of this proposition rests on a variety of reasons, but they all converge on the fact that the purpose of the faculty of generation is for the procreation of children, and all the ill effects are eventually to be traced to the misuse of the faculty in various ways.

Dr. Cooper introduces a suggestive line of thought with regard to the misuse of faculties in general being no more than venial sin. This may or may not be true, but I do not quite see the bearing of the point on the present discussion. Demon-

strate the possibility of misusing the faculty of generation, while at the same time not obtaining venereal delectation outside the lawful use of marriage, and there might be some value in pursuing the line of thought.

The subsequent effects of contraception will always be the most powerful argument sustaining the teaching of the Church with regard to the wrongness of this practice. But the official teaching of the Church, as well as the Moral Theologians, consistently regard the question from the point of view of its intrinsic wrongness. The use of marriage during the *tempus ageneseos,* the unlawfulness even of material coöperation in the use of contraceptive instruments, the marriage of women incapable of conceiving children, the lawfulness of rendering the marriage debt during times of pregnancy, etc. etc. are all decided on one issue, and that issue is not the subsequent effects which might arise, but simply on the natural exercise of a human function.

E. J. MAHONEY

London, England.

SHORTENING THE POSTULANCY.

Qu. May the postulancy of six months preceding admission into the novitiate be shortened, either in a religious institute with perpetual vows or in a religious institute with temporary vows?

Resp. In religious institutes with *perpetual* vows all candidates for the sisterhood and for the lay-brotherhood must make a postulancy of at least six months (canon 539 § 1). This term may not be shortened except by leave of the Holy See. The only reason for shortening the term of the postulancy seems to be the inconvenience of having an extra investiture for one or the other candidate whose postulancy is not complete at the usual time for investiture. However, that is no "periculum gravis damni" that would warrant a dispensation in virtue of canon 81; and no other faculty is granted to shorten the postulancy.

For institutes in which only *temporary* vows are taken the Code does not determine the length of the postulancy, but refers the matter to the constitutions. If an institute with only temporary vows has papal approval, only the Holy See can dispense. If an institute with only temporary vows has re-

ceived episcopal approval only, then the local ordinary could dispense from the constitutions as far as they determine the length of the postulancy.

STANDING OR KNEELING FOR ANGELUS.

Qu. In the issue of October, 1927, in an answer to a question on the "Angelus" it is stated that the indulgenced concessions require the Angelus to be said kneeling, except on Saturday evening, when the first Vespers of Sunday begin; and that only during Lent does the Angelus at the noon hour become part of the Vesper service, and is said standing. Does the latter part refer to only *Saturdays* during Lent or to *all* the days of Lent? If it refers to all the days of Lent, then the Angelus should be said kneeling at morning, and standing both at noon and in the evening on every day during Lent.

What indulgences are connected with the recitation of the Angelus? *The Catholic Encyclopedia* (Vol. I, p. 486) states that the recitation of the prayer which is that taken from the antiphon of Our Lady, "Alma Redemptoris", is not of strict obligation in order to gain the indulgence. In the same article it is also stated that "those who do not know the prayers by heart or who are unable to read them, may say *five* Hail Marys in their place". But in the article on "Apostolic Indulgences" (Vol. VII, p. 789) we read: "Whosoever at the sound of a church bell shall say the Angelus morning, noon, or evening, or, not knowing it, shall say *once* an Our Father and Hail Mary, shall gain an indulgence of one hundred days." There is a contradiction between the two articles quoted. Which of the two states the correct prayers to be said by the faithful who cannot recite the Angelus?

Resp. The Angelus should be recited standing from the beginning to the end of the Liturgical Sunday.

In Lent, from the first Vespers of the first Sunday until Holy Saturday (Sundays excepted), Vespers should be recited before noon. This rule is of precept in choir, though optional in private recitation. Therefore, in Lent the Liturgical Sunday begins before noon of Saturday; and on Saturday noon the Angelus should be said standing.[1]

The two articles of *The Catholic Encyclopedia* mentioned in our correspondent's question are accurate: they present only an apparent contradiction. Persons who wear or use objects of piety to which the "Apostolic Indulgences" have been attached

[1] See Wuest, *Matters Liturgical*, edition 1925, p. 362.

may substitute for the Angelus, if they do not know how to say it, one Our Father and one Hail Mary and gain each time an Indulgence of one hundred days.

Persons who do not wear or use such objects of piety should substitute five Hail Marys, thus gaining all of the Indulgences attached by the Holy See by the Angelus itself.

Indulgences granted by various Popes for the recitation of the Angelus are officially recorded on pages 220 and 221 of *The New Raccolta*, published in 1898 by order of Leo XIII and translated into English from the third Italian Edition with the permission of the Sacred Congregation of Rites and the Imprimatur of Cardinal Gibbons.

As for the Apostolic Indulgences to be gained by persons who wear or use objects of piety specially blessed for that purpose, they are published anew by order of each Pope at the beginning of his reign. Accordingly Pius XI promulgated them in the *Acta Apostolicae Sedis*, February, 1922, pages 143, 144. (See also ECCLESIASTICAL REVIEW, May 1922, page 504.)

"SUBDELEGATION OF POWER TO ASSIST AT MARRIAGES": IS IT CORRECT?

Qu. Your answer on the matter of "Subdelegation of Power to Assist at Marriages" has recalled a response that was printed quite recently in the *Jus Pontificium* (Annus VIII—Fascic. II, page 112). The question and answer follow:

> *Q.*—An possit parochus delegare vicarium cooperatorem ad adsistendum matrimoniis cum facultate alios subdelegandi?
>
> *R.*—Non potest. Juris autem dispositiones quoad adsistentiam matrimoniis hisce continentur: Infra R. Pontificem, matrimoniis adsistere possunt, intra fines proprii territorii tantummodo loci Ordinarius, parochus vel sacerdos quem, intra eosdem fines et ad matrimonium determinatum, Ordinaruis vel parochus delegaverint. Soli vicarii cooperatores possunt habitualiter, idest semel pro semper, delegari (can. 1905 et 1906). *Nulla proinde hac in re subdelegatio a jure admittitur.* [Italics: the inquirer's.]

I have not seen any revocation of the decision of the Commission for the Interpretation of the Code. Has there been such a revocation?—or are the eminent publishers of the quoted periodical inaccurate and incorrect? I would be grateful for the opinion of THE ECCLESIASTICAL REVIEW.

Resp. The answer in our April number of this year, page 422, is correct. It is no more than an explanation of the reply given by the Pontificial Commission for the Authentic Interpretation of the Canons of the Code, which was printed *in extenso* there and which is the only reply given by the Holy See, bearing on this question, that has come to our notice.

The "response" to which our inquirer refers was not given by the Pontifical Commission, as he seems to suppose, but by the periodical in which it appears. It is in the first place not in conformity with some of the best authorities who wrote before the above reply of the Pontifical Commission was published.[1]

Furthermore, the reply of the Pontifical Commission is even broader in what it concedes than the response of the *Jus Pontificium* in what it denies. For according to the authentic interpretation given by the Pontifical Commission it is not necessary that the ordinary or pastor explicitly state that with the general delegation they grant assistants power to subdelegate: the general delegation of assistants implies that the latter can subdelegate a specified priest to assist at a particular marriage. But a priest authorized to assist at a particular marriage must be expressly empowered to subdelegate: otherwise he cannot do so. These declarations of the Pontifical Commission are an application of canon 199, §§ 3 and 4 to canon 1096.

For the rest, it is a strange oversight on the part of the *Jus Pontificium* to print the "response" on page 112 of vol. VIII, which is at variance with the reply given by the Pontifical Commission: and yet this latter had already been printed by the same periodical on page 5 of the same volume. Without any reference to its incorrect "response" on page 112, the correct explanation of the reply given by the Pontifical Commission is made in an article entitled: "De Potestate Delegata ad Universitatem Causarum deque eius Subdelegabilitate", pages 183-198 (especially pages 191-192) of the same volume VIII of the *Jus Pontificium*.

[1] E. g., Vlaming, *Praelectiones Iuris Matrimonii*, 3. ed. (Bussum in Hollandia, 1921), n. 575; Wernz-Vidal, *Ius Canonicum*, Tomus V: *Ius Matrimoniale* (Rome, 1925), n. 538 (38); De Smet, *De Sponsalibus & Matrimonio*, 3. ed. (Bruges, 1920), n. 119; Leitner, *Lehrbuch des Katholischen Eherechts*, 3. ed. (Paderborn, 1920), pp. 204-205; Cappello, *De Sacramentis*, vol. III: *De Matrimonio* (Turin, 1923), n. 673, 2.

Criticisms and Notes

THE LIFE OF CHRIST. A Historical, Critical, and Apologetical Exposition. By the Rev. L. C. Fillion, S.S., Consultor of the Biblical Commission. Translated by the Rev. Newton Thompson, S.T.D. Volumes I and II. B. Herder Book Company: St. Louis, Mo., and London.

Although the late Father Fillion dealt with all parts of the Bible in his long career as a seminary and university professor, his predilection was always for the study of the Gospels, and he had had the present work in mind for twenty-five years before he found leisure to write it. It comes to us from Issy, where he spent the last years of his life in retirement. His Synopsis of the Gospels, which he wrote so long ago as 1882 and with which he ever remained satisfied, furnished the framework into which he has placed the harmonized texts of the four Gospels. These texts are explained at greater length than in the similar works of Didon, Fouard and LeCamus, which have also been translated into English. This Life is perhaps the longest in existence. Father Fillion would perhaps been even less sparing of his space if he had had in mind the needs of English-speaking readers. It is a little vexing, for instance, to have one's attention called to the apparent conflict in the instructions of our Lord to His disciples, as recorded in different Gospels, in the matter of wearing sandals and carrying a staff, and then be told to consult the author's French commentaries on the Gospels. But such vexations are not frequent. The very erudite old teacher had thought over the Gospels so long that he was able to give concise answers to most of our questions.

Father Fillion's interpretations are usually conservative, but he knew too much to be narrow. Though he was not rated as a "progressive," he was never unfriendly with the Catholic scholars who more easily departed from time-honored opinions. He was a fighter, indeed; but, like Father Vigouroux, whom he called his master, he reserved his powder for rationalists. In class, after he had expounded a text of the Gospels, he would open a book of a Jülicher or a Holzmann, sometimes cut the pages, and proceed to demolish the position of the enemy. In the present work, which is in the main a positive exposition, those who are interested in polemics may find such sallies in the appendices of each volume.

Before setting forth the result of his readings and his thought on the Biblical narrative, Father Fillion discusses the sources of the life of Christ, pagan, Jewish, and Christian. In this discussion he shows

progress over Bishop LeCamus (who had written fifty years earlier) in the matter of quotations from the Fathers. In patristics considerable progress has been made in recent times. Father Fillion's dating and interpretation of ancient documents usually agrees with those of his Sulpician confrère, the late Father Tixeront. Not always, however. Thus he dates the Protevangelium of James from the second century, while Tixeront puts the redaction of the present Greek text in the fourth. Tixeront agrees, though, that the story of the childhood of the Blessed Virgin, including the story of the Presentation, was written in the second.

By the "criticism" which Father Fillion promises in his title, he meant chiefly the refutation of rationalists, to which we have already referred; perhaps his weakest point is criticism of the kind required for the discussion of such things as the Synoptic Question or the Johannine Question. There can hardly have been any such thing for him as difficulty in dovetailing the narrative of the Synoptists into that of St. John; and he long ago made up his mind that it was useless to try to solve the problems connected with the literary relations between our first three Gospels. Here after a very inadequate summary of proposed solutions, he refers us to his old Introduction of 1894. This whole study of the origin of the Gospels is a little disappointing. He defends the "authenticity" of the Gospels without saying what he means by the words; he seems at times to mean the tradition about their authorship, but again quotes texts which have no direct bearing on that subject. Even the more detailed information of the appendices is not very satisfactory at times. For instance, he is right in saying that the *logia* of St. Papias are not one of two written sources of our first Gospel; but the word can hardly designate directly both the Gospel as a whole and the sayings of our Lord, as he would seem to think. Then the most likely estimates of the dates of the Synoptics is really not "ten, fifteen, twenty-five years," after the death of Christ, as he says in an unguarded moment on page 73 of his first volume.

Alongside of this rather imperfect chapter on the sources of the Gospel history, there is in the first volume a very good chapter entitled "Christ's People" and another on "The Earthly Fatherland of Christ". Father Fillion had gone to Palestine only a short time before writing this book; but he had lived there in imagination all his life. Apart from this introductory matter the first volume deals only with the Gospel of the Infancy, as it is contained in the first two chapters of St. Matthew and the first two chapters of St. Luke. Here Father Fillion keeps in mind the latest controversies and handles such questions, partly historical and partly theological, as "The Word in the Bosom of the Father," and the possibility and limitations of development in the knowledge of Christ.

The second volume covers the public ministry of our Lord down to the beginning of the last week at Jerusalem. As in his synopsis of forty-seven years ago, Father Fillion defends and follows the view, more common since the time of Eusebius, though it seems to be losing favor, that the Ministry lasted three years and some months. He does not even discuss the two-year system. He appears to have followed in the book, more than in the first and third, his old professorial "notes", without rejuvenating them very much. Farrar still figures among "recent" writers. Most of the rationalists here refuted are those whose names came up in class thirty years ago. But rationalist arguments have undergone no great change; and thirty years do not bring about any very notable change in the Catholic's view of the things Jesus did and said in Palestine nineteen hundred years ago.

If some of Father Fillion's notes became aged, his character remained youthful to the last. Throughout his books on the Saviour's life we find the same exuberant enthusiasm he used to show in his first classes; "the grace and beauty" of the inspired books evoked to the end his very remarkable powers of admiration. Notwithstanding the presence of so much introductory matter and so much scientific apparatus, there is nothing dull or heavy about his big books. He was skilled not only in the Biblical languages but in the use of French, and knew how to present things in a clear and interesting way. His books were always best-sellers, especially with priests and seminarians, whom he kept chiefly in view while addressing all educated people. The present work has gone through eleven editions in France.

Dr. Thompson has done his work very well. While faithful to the thought of his author, he expresses himself in excellent English. We hope that before his translation reaches the eleventh edition he will put Jericho in the place of Jerusalem (vol. i, p. 28); the Feast of Tabernacles in the place of the Feast of Dedication (p. 17 of the same volume), as the subsequent interpretation of John 9 and 10 requires. This is Father Fillion's mistake; so is putting our Lord's birth in the fourth year *of* our era instead of *before* our era (vol. i, p. 457), and making Harnack put St. Mark's Gospel after St. Luke's. These are mere slips which Father Aubonnet inadvertently failed to eliminate from the two thousand pages of Father Fillion's manuscript. Dr. Thompson should do so; and he will find a few slips of his own here and there, especially in the notes. On the whole, however, his work is very good, and we hope that he may soon be able to give us the third volume, on the Passion and Resurrection.

THE LIFE OF ALL LIVING. The Philosophy of Life. By Fulton J. Sheen, Ph.D., S.T.D., Member of the Faculty of Theology of the Catholic University of America. The Century Company: New York. 1929. Pp. 236.

Here is a work that rests the heart and quiets the intellect. The author, whose recent publications, *God and Intelligence* and *Religion without God*, have earned for him international recognition, has directed the appeal in this work to three dominant drives in man, the yearning for life, the desire for truth, and the desire to love and to be loved. *The Life of All Living* is characterized by a mystical strain that is reminiscent of a John of Avila, but interpreted in the vitalized diction of our day.

Dr. Sheen first attempts the description of the origin of life, supernatural as well as natural, in God Himself. Supernatural fecundity is explained in terms of natural fecundity, and especially the three great facts in supernatural fecundity—Creation, the Incarnation, and the Church.

As in biology we have the anabolic and katabolic physical processes, so in the supernatural order we have a corresponding phenomenon in Expansion and Mortification. The hunger of the soul is appeased by the Bread of Life. Dr. Sheen's description is exemplified in the following passage on the Eucharist.

> A hunted Saviour must have hunted children, and He who is born under the earth must feed His children under the earth. Persecutions arise and the cave-children of the King dig into the bowels of the earth like human moles; there, under roads that rocked with the tramp of Caesar's resistless legions, under the foundations of Rome's very temples, these lovers of the Life nourished themselves on the Bread of Life. Then out from their vaults and caverns they came to gaze upon a thumb-down crowd of the Coliseum. The arena was circular; there was no outlet, no means of escape, except from above—but that was enough. They met death with a smile of joy upon their lips. Caesar's servants scattered fresh sand to hide their blood, but they could not still their voices. They arose from the shambles of Rome's circus to reach the very chancery of God's justice, to pierce the mist of undawned ages with no uncertain challenge: "In our blood has been mingled the Blood of the Living God, dying and behold we live."

The Eucharist is explained as a remedy for the twofold degeneration of our day—of mental degeneration, since it demands faith of the right kind, and of physical degeneration which follows largely

from the craving for life and youthfulness, a craving that is best satisfied by the Eucharist in associating us with the very source of Life. Dr. Sheen continues:

> The world to-day is dying of hunger. There is a famine on earth just as there was some twenty centuries ago when the King of Kings was born. This famine is a hunger for Divine Truth in all its forms, but as if to convince the world that among the means of salvation one of the most wonderful was the spiritual bread which assuaged that hunger and broke that famine, He, "the Living Bread", was born in the "House of Bread", for that is the meaning in Hebrew of Beth-Lehem. It is only by making our way back to the House of Bread that we enjoy intimacies with Emmanuel, intimacies, which far surpass those of John listening to the throbbings of the Sacred Heart, and as we stoop to adore, we will see the continuity of Bethlehem and the altar; the stable: the first tabernacle; the manger: the first ciborium; and Christ the unique Host and Victim.

The second law of life—Mortification—corresponds to the katabolism of physical life. Only God has Perfect Life. But God plans to bring each order of being to a higher form of life. Man, however, is not the highest possible form. Life in its fulness must be sought in God. To enter into this life we must enter into the life of Christ, or, in other words, we must die to ourselves. If we wish to save it (our life) for eternity, we must lose it for a time, just as Christ gave life by suffering and dying.

In his discussion of the Death of Life Doctor Sheen treats of Grace and Sin as terms of his "Supernatural Biology". Heaven and Hell are in complete consonance with his theme because "they are natural and inseparable results of acts, good and bad, in the supernatural order." This life is the springtime; judgment is the harvest.

The last treatise in this book is entitled "The Hymn of Life". While all things join in the hymn of Life to the Creator, man is the climax of this hymn, the supreme pontiff, the spokesman, and the link between the finite and the infinite. Since everything is intended by God to be a stepping-stone toward Him, we work out our salvation partly by "sacramentalizing the universe". The dignity of man is then not "a thrust from below," as extreme evolutionists contend, but a "gift from above". While the yearning for life, the desire to know truth, and the desire to love may never be fully realized in this world, their realization is not impossible. Pure Life, Pure Truth and Pure Love, are the lot of man who attains his end—the possession of God.

Dr. Sheen has given in his latest work a treasure of spiritual truth that will long be cherished by those who seek such truth. At times his style, always elevated and dignified, is a trifle too pronounced. It is doubtful whether the average reader could appreciate the niceties of expression and the philosophical diction in which the subject demands indulgence. While this work may be recommended without reservation to the layman as well as to the priest, only the educated reader will be able to appreciate it. It is to be hoped that the pen of this gifted young priest may bring forth kindred works that will appeal to the less educated mind.

NOTES OF RETREATS GIVEN BY FATHER BERNARD VAUGHAN, S.J. Recorded from the Notes of Caroline Lady Paget. Benziger Brothers: New York, Cincinnati, Chicago. 1928. Pp. ix + 211.

Cardinal Bourne reminds us in the Foreword to these *Notes of Retreats* that, while the late Father Bernard Vaughan is best remembered by the world at large as an eloquent preacher in the pulpit and as an impassioned speaker on the platform, the present book manifests another, and perhaps truer, aspect of his richly endowed soul. While preaching a Retreat he dealt more directly with the individual character, leading and encouraging each hearer to seek God's appointed path, to remove the obstacles which the world and self may have built up, and then go forward generously to the now clearly perceived goal. In so doing Father Vaughan reveals the motives, strivings and longings of his own earnest nature.

The author of *The Sins of Society* knows the modern world, and hence lay people will find even in these notes, meagre as they are in many cases, rich food for thought and self-examination. There is no mistaking the definiteness of this instruction (p. 45): "A hotel where you stay may be badly managed, and you may feel that you do not get your money's worth. Perhaps it is tantalizing to pay for what you do not get, but don't vent your feelings on the waiter. Be patient with your maid, even if she is trying. No doubt she could sometimes say the same of you. In shopping be considerate. Don't make the assistant cover the counter with materials and then leave the shop without buying anything. The shopwalker notes the failure to sell, and the assistant may lose her place in consequence. Don't be mean in paying your cabs. Be always kind, thoughtful, generous, considerate, even to the crossing sweeper, for our Lord's sake. Pay your bills regularly from the highest motive." Again, old truths are presented from new viewpoints: "We like to resemble those whom we love, and we should be ready to accept

just a few drops from our Lord's chalice of pain and resemble Him till His likeness is burnt into us by pain."

We dare say that if Father Vaughan had himself edited the present *Notes* he would have done some judicious pruning. Also he would surely not have overlooked the mistake in *Consummatus est* on p. 173.

THE SCHOOL OF SUFFERING. A Companion Book to "More Joy." By the Rt. Rev. Paul Wilhelm von Keppler, late Bishop of Rottenburg. Translated by August F. Brockland. B. Herder Book Co.; St. Louis and London. 1929. Pp. vi + 188.

The priest is more in demand on days of sadness than on days of joy, and often he may well be at a loss just what to say to comfort the afflicted. Here is a book that will assist him in the rôle of the comforter. Let him steep himself in the philosophy and theology of *The School of Suffering*, and he will never be at a loss for proper consolation. Bishop Keppler knows well the human heart. He knows, too, how to say the kindest things in the kindest way, and from him the priest may well learn how to discharge the duties of the Samaritan. Bishop Keppler ransacks history and reason as well as Scripture and the Lives of the Saints for his words of comfort. He does not present his finds in a didactic, forbidding way, but garbed in the dress of a most engaging style. The reader discovers at once that the author has himself drunk deep of the cup of human sorrow, and hence knows whereof he writes when he offers consolation, whether human or divine. In Europe *The School of Suffering* is considered a classic along with its companion volume, *More Joy*. The latter volume was published in America during the hysterical days of the great war, and that circumstance may account for the fact that the book never received in our midst the welcome it merits so richly. We trust, however, that *The School of Suffering*, now presented in an attractive English version, will win many new friends for *More Joy* as well as for the many other books of Bishop Keppler.

THE HISTORY OF THE PASSION, DEATH, AND GLORIFICATION OF OUR DIVINE SAVIOUR JESUS CHRIST. An Exegetical Commentary. By the Rev. J. E. Belser, D.D. Freely adapted into English by the Rev. F. A. Marks, and edited by Arthur Preuss. B. Herder Book Co.: St. Louis and London. 1929. Pp. x + 668.

We can all give testimony of the popularity of the Stations of the Cross during Lent. There is an appeal to the Stations that never

fails to bring our lay people to church. And the same is true of well prepared sermons on the Passion. It seems at times as though our Lenten preachers were missing the point when they offer in their courses of sermons, year after year, topics far remote from the Passion. Hence we welcome the present volume as offering to our Lenten preachers a storehouse of rich material. The author divides the subject matter into three parts, of which the first comprises the events preceding the Passion, from the resolution of the Sanhedrin decreeing the death of Christ to the Last Supper, while the second tells the story of the Passion up to the burial of Christ, and the third describes our Saviour's career from the Resurrection to the Ascension.

The translation reads like an original work, and may well become a classic of our English Catholic literature. Father Marks has found time, amid the duties imposed by the administration of a large parish, to translate into English two such useful works as the present volume and Dr. Kurtscheid's *History of the Seal of Confession.* The latter book has been well received by the reviewers, and we bespeak for the translation of Dr. Belser's work an even broader field of usefulness.

THE SANITY OF SANCTITY. Simple Reflections on the Common Sense of Holiness. By the Rev. J. E. Moffatt, S.J. Benziger Brothers: New York, Cincinnati, Chicago. 1929. Pp. 169.

There is no denying the fact that many of our Catholic people are hungry for the truths of the higher life. With the increase in the practice of frequent Communion, the Holy Spirit is moving many to seek higher heights. They are taking literally the instruction of Christ, "Be ye perfect as your heavenly Father also is perfect." In a word, they are striving earnestly after saintliness. Father Moffatt's book will meet the needs of these earnest seekers after the better things. The author pleads in the language of the modern man and woman for the sanity of the saints. For instance, to prove the right that God has to demand our service, the author asks us to consider the servant who refuses to heed our commands: "If the field which I have assigned to be planted with corn, he, of his own choosing, plants with roses; if, when I send him to plow my fields, he clothes himself in my finest garments and seats himself at the head of my table; if he barters my choicest treasures for a pipe of tobacco, or gives my watch to a passing beggar, or sets fire to my house and sits on a fence to watch the spectacle,—if my servant serves me thus and disposes of my possessions in this manner, what sane man will say that his conduct is rational? or will accuse me of trespassing the boundaries of justice if I have him duly corrected?"

There are telling stories that bring out important truths. The sinking of the *Titanic* is described graphically, to bring out the lesson of "The Thief in the Night". However, a story told in the same chapter presents some very improbable details, so that some readers may be apt to discredit the whole account of the death of the impenitent sinner.

MATTERS LITURGICAL. The Rev. Joseph Wuest, C.SS.R. Translated and revised by the Rev. Thomas W. Mullaney, C.SS.R. Second Edition. Frederick Pustet Co., New York and Cincinnati. Pp. 630.

The reputation gained by the first English edition of this work rests upon its service in meeting a fundamental need in the ministry. The exalted authority of the Liturgy and Rubrics makes the conscientious observance of their regulation a fixed obligation in the ministry. The range and number of these regulations offer a problem in information about them which is beyond the range of the average priest. The tendency to modify them in difficult circumstances is rather widespread. It is an extremely difficult task to keep informed about Roman decisions which are currently given or to follow opinions of theologians whose authority at times appears to sanction interpretations not originally foreseen.

Many questions arise in circumstances to which the strict letter of the law may be applied only with grave inconvenience. Thus questions of interpretation arise and ultimately reach the Sacred Congregation of Rites. In view of this, *Matters Liturgical* presents itself as a most helpful compendium of authentic information which reduces to a minimum the difficulty of keeping informed and it removes every excuse for deviations from the Rubrics which one might attempt to justify. The work deserves a cordial welcome on account of the amount of labor that it represents, the care that has been taken and the convenience that it offers in ennabling one to conduct all services guided by the regulations that express the mind of the Church.

We may be certain in following *Matters Liturgical* throughout. It is hardly to be expected that a work of this kind would take account of every factor that bears on every Rubric. It is perhaps difficult to distinguish between deviations which are abuses and those which are permitted or interpreted as permitted by competent authority. The guidance of this manual will satisfy the conscience that includes reverent obedience to the Rubrics as a primary obligation in the ministry.

FOURTEENTH NATIONAL CONFERENCE OF CATHOLIC CHARITIES. Proceedings published by Direction of the Executive Committee of the Conference. Catholic University of America, Washington, D. C. 1928. Pp. 473.

The National Conference of Catholic Charities met in St. Louis, 16-20 September, 1928. The Conference held its sessions every two years from its foundation in 1910 to 1920. Since then it has been assembling annually. The five sessions of its earlier period were held at the Catholic University in Washington, where it was founded in February, 1910. Its present rules provide for a convention in Washington every third or fourth year. Under that regulation meetings have been held in Milwaukee, Los Angeles, Des Moines, Philadelphia and Buffalo. This year its members will gather in New Orleans.

The fourteen volumes of the Reports of the National Conference of Catholic Charities constitute the chief element in our American literature in that field. Since 1920 a conference of religious engaged in the field of Catholic Charity has been held in conjunction with the National Conference. The account of its Proceedings constitutes Part III of the Report of the National Conference. The volume is well bound and well printed.

The first section contains an account of the Proceedings in general meetings. The second section contains papers and discussions presented under direction of Committees on Families, Children, Social and Economic Problems, Neighborhood and Community Activities, Protective Care and Health. Short reports of the meeting of the Diocesan Directors of Catholic Charities and of round table discussion of volunteers and of case records in Catholic social agencies are included.

The Right Rev. Bishop T. J. Shahan, Rector Emeritus of the Catholic University, had been the President of the Conference since its foundation. Upon his retirement from the University in 1928 he resigned his office as President. He was succeeded by Thomas F. Farrell, K.S.G., of New York City, the first layman to occupy that office in the National Conference of Catholic Charities.

The place that the National Conference has taken in our Catholic life is of such commanding importance that little need be said in its commendation. It brings together annually leaders of every type. It provides a forum where the freest expression of thought is encouraged and the varied results of experience in the service of the under-privileged classes are interpreted with critical care. The range and extent of Catholic activity are so extensive and varied that this is an achievement of a high order in relation to our progress.

When we recall the rôle of fearless self-criticism in improving practical work of any kind, and the fundamental changes in thought and outlook that modify our understanding of poverty and shape our efforts to deal with it, we easily recognize the importance of the National Conference of Catholic Charities in the work of the Church.

We cannot isolate poverty in our national life, nor may we view our service of the poor apart from the spiritual ideals that govern action. The maintenance of the supremacy of the supernatural quality of Catholic Charity is the first duty in this field. Our second duty is to bring every resource of practical wisdom to bear upon our methods and aims in the wide field of social work. Nothing can contribute more effectively to these two results than the bringing together of our leaders for free discussion under proper reserve. The National Conference of Catholic Charities never votes on questions of policy. It makes no pretence to hamper the thinking of any competent speaker. In this way the Conference has gained and it retains the confidence of American Catholics and the enthusiastic interest of our leaders.

With this background the Report under discussion may be commended without reservation. The Reports of the National Conference of Catholic Charities should have a recognized place particularly in our college libraries. They have cultural and spiritual value for every priest who is interested in human welfare and follows the call of the charity of Christ.

Literary Chat

Observers have been known to remark frequently that Catholic publishers and dealers appear at times to overlook the strict requirements of the Church as regards material and form of objects associated with divine worship. Sacred vessels have been found in use whose material was in conflict with the regulations of the Church. Vestments have been made from tawdry material. So many colors have been found at times in vestments that one had difficulty in determining which one predominated. That circumstances may have made such abuses natural, if not excusable, is perhaps beyond question. There may have been fault on the part of the clergy who made such purchases. That there has been fault on the part of producers is beyond question. Evidences of determination on the part of both clergy and dealers in church goods to comply strictly with the letter and spirit of the law are found on all sides. A good statement of the problem and of efforts to deal with it will be found in a short paper by Mr. Xavier N. Benziger. It was read at the meeting in New York of the National Association of Catholic Publishers and Dealers in Church Goods, 25 January, 1929.

The Liturgical Press, Collegeville, Minnesota, has published two booklets in its Popular Liturgical Library, both by the Rev. Richard Edward Power. (*God's Healing;* a New Translation of the Rites of Sacramental Absolution, Communion of the Sick, Extreme Unction, and of the Form for Bestowing the Apostolic Benediction in arti-

culo mortis. The *Seal of the Spirit,* the Rite of Confirmation newly translated. Second enlarged edition.) The English and Latin texts are given in parallel columns and a short introduction in each booklet interprets the spirit and significance of the contents. These publications and others like them would do much to stimulate the understanding and the piety of the faithful.

A sermon by His Eminence Cardinal Hayes on Faith and Science delivered in St. Patrick's Cathedral, New York City, sets forth the true position of the Church at a time when the utmost confusion prevails widely. A list of nearly one hundred Catholics who are outstanding figures in the history of science furnishes impressive proof of the position taken in the sermon. It should be made accessible and commended to the laity generally. (*Faith and Science,* Paulist Press, New York City.)

Father Daniel J. Lord has published recently a discussion of mixed marriages in dialogue form. (*Marry Your Own,* The Queen's Work Press, St. Louis.)

It is but natural for us to assume that our missionaries who carry the message of the Gospel to primitive groups in various parts of the world confine themselves to spiritual activity. Nevertheless we find on all sides evidences of true scientific work in critical cultural studies that are made. The scientific literature that arises in this way is of the greatest service in correcting hasty generalizations which bear directly on fundamentals of Catholic teaching. The Catholic Anthropological Conference is doing splendid work in directing our attention to this field. Professors who deal with the positive concept of the natural law, the origin of religion, property and government, belief in immortality and monogamy are hardly in position any longer to overlook research in the field of social origins. It has a direct bearing on Catholic apologetics as well as upon cultural insight. A first-rate scientific study of *Adoption among the Gunantuna,* by Father Joseph Meier, M.S.C., based upon five years of residence among the natives of the Gazelle Peninsula, New Britain, Bismarck Archipelago, South Sea, furnishes a carefully constructed picture of the social structure, family organization and the law of descent and inheritance in this remote corner of the world. (Publications of the Catholic Anthropological Conference, Volume I, No. 1, pp. 98.)

The saints are those who built their lives upon fundamental spiritual truths and relations. They succeed in controlling secondary interests and in realizing the primacy of spiritual relations throughout life. In this way they take high place in the spiritual history of the world. Many of them do not belong to their own epochs but rather to all epochs, and thus they are always our contemporaries and our interest in them is permanent. St. Francis de Sales seems as actual today in the spiritual world as he was in the seventeenth century. The Church has happily conferred upon him the title, "Doctor of Perfection". So long as Christian souls seek perfection he will be their contemporary. A critical edition of all of his works published some years ago furnishes material for a complete understanding of him. An interesting study of his personality, influence and activities comes from the pen of Abbé Jacques Leclercq. (*Saint François de Sales,* Docteur de le Perfection. Gabriel Beauchesne, Editeur, Paris; pp. 312.)

St. Francis of Assisi is another of the saints who make universal appeal. His 700th anniversary a few years ago led to a great increase in the literature which centers upon him. He was unlike his later namesake in many forms of culture and in his vision of the work that he was to do. Both of them are historical figures that attained to commanding place, the earlier one as the Seraphic Doctor, the later one as the Doctor of Perfection. A series of thirty-one meditations to cover a month, by Father Candido da Galiole, was published in Italian in 1875 and highly commended later by Cardinal Manning. An English reprint has been brought out recently. It is distributed by the Franciscan Herald Press, 1434 West 51st Street, Chicago. (*Month Dedicated to St. Francis,* pp.

205.) The work, in addition to its use for meditation, furnishes abundant material for spiritual conferences, particularly to members of the Third Order.

A third type of saint who represents the mystical life generally is St. John of the Cross. An interpretation of his spirit of mortification and his passionate desire for union with God will be found in a little volume just at hand by Abbé Rodolphe Hoornaert. (*L'Ame Ardente de St. Jean de la Croix,* Desclée de Brouwer, Bruges—Paris; pp. 131.)

A booklet of sixty-four pages intended for the devotion of the Holy Hour by Father Venantius Buessing, O.M.Cap., will be welcome to priests who may wish from time to time to vary the forms of prayer employed. At the same time, Father Buessing's little work is admirably adapted for private use. (*Holy Hour,* Capuchin Fathers, Detroit, Michigan; pp. 64.)

The Dominican Sisters of Porto Bello Road, London, have translated from the French a little work of the Dominican Father Mortier which sets before the reader the note of joy that pervaded the entire life of St. Thérèse. (*Of the Joy of Living,* according to the spirit of St. Teresa of the Child Jesus. pp. 96. Benziger Brothers, New York City.)

Father Fulgence Meyer, O.F.M., maintains his admirable custom of bringing the Christian principles of conduct into close relation with personal experience in two little books which are just at hand — *Safeguards of Chastity,* Intended for Young Men, pp. 84; and *Helps to Purity,* Written for Adolescent Girls, pp. 90. (St. Francis Book Shop, Cincinnati, Ohio.) Both little books are well bound and attractive. The problem presented in this field of instruction is that of surrendering some of the traditional reticence with which we are familiar and interpreting the inevitable facts of personal and social life that are involved in the preservation of chastity. That modern frankness has gone too far is beyond question. That we have on our part been a bit slow in dealing with facts is hardly to be denied. At present we are attempting to find the *via media.* Father Meyer's other works as well as the two now in hand represent the solution arrived at by a missionary of very wide experience.

Another effort to deal with the same problem and in the same spirit is contained in a pamphlet of 60 pages by the Rev. Kilian J. Hennrich, O.M.Cap., M.A. (*Watchful Elders,* A word to parents and educators about educating children to purity; The Bruce Publishing Co., Milwaukee.) The author does not favor public sex instruction. He prefers individual conferences with the young and a complete, though discriminating, frankness in those circumstances. He warns teachers and parents against neglect of this elementary right of children to be guided safely through the confusion connected with their normal development.

We note with no little pleasure a drift of Catholic thought toward a more profound study of the rôle of Our Blessed Mother in the work of Redemption. The thought of her as the mediatrix of all graces, as it was so forcefully championed by Cardinal Mercier, is one important aspect of this development. We are led by it to penetrate beneath the level of devotion to that of fundamental understanding of the providential rôle of the Mother of Christ in supernatural life. We find her in prophecy, in the Incarnation, associated with our Blessed Redeemer in His ministry and death, and her patronage indicates her continuing work in the process of sanctification. An article in our May issue set forth the remarkable place which Newman's attitude toward her took in the process of his conversion. Viewed from this background, the translation from the French by E. Leahy of a work on the Blessed Virgin by Canon de St. Laurent will be welcomed cordially. (*To Thee I Come,* or The Efficacy of Praying to Our Blessed Mother. P. J. Kenedy & Sons, New York; pp. 155.)

The American Red Cross has circulated widely an address by the Most Reverend Archbishop Michael J. Curley delivered at its National Convention in Washington on 23 April, 1929.

It is described in an accompanying letter sent out from the Headquarters as one of the outstanding addresses of the Convention.

Benziger Brothers continue at intervals to publish critical editions of the spiritual classics in the Orchard Books. No. 17, just at hand, contains the minor works of Walter Hilton, the author of *The Scale of Perfection*. It is edited by Dorothy Jones and contains a scholarly introduction of 60 pages in which the history of the work is set forth. (*Minor Works of Walter Hilton,* pp. lxvii—232.)

The Rev. Edwin G. Kaiser, C.PP.S., has published a booklet of 128 pages containing rather full instructions for the care of the sick and dying. (*Our Spiritual Services to the Sick and Dying,* Benziger Brothers, New York.) The prayers, instructions and translations from the Ritual are admirably adapted to the need of the sick themselves. The booklet is profusely illustrated.

We published in our March issue the text of the Apostolic Constitution proclaiming the Holy Year Extraordinary for 1929 and also a Commentary by Dr. Valentine Schaaf, O.F.M. A reprint of both texts was published and circulated widely. A similar publication has just appeared in Latin prepared by the Rev. Felix M. Cappello, S.J., Professor of Canon Law in the Gregorian University of Rome. (*Tractatus de Jubilaeo* quod vertente anno 1929 SS. D. N. Pp. XI. extra ordinem indixit. Pont. Univ. Gregoriana, Roma 119; pp. 43. 1929.)

The Right Reverend Louis J. Nau, S.T.D., also has published in a pamphlet of sixty-two pages *Notes on the Extraordinary Jubilee of 1929.* He adds to his commentary on the conditions for gaining indulgences an historical sketch of indulgences and canonical questions relating to reserved sins, marriage and the canonical definition of domicile.

The *Anglican Theological Review* for April 1929 contains a seven-page critical study of Charles C. Marshall's *The Roman Catholic Church in the Modern State.* Mr. Marshall will be recalled as the author of the attack in the *Atlantic Monthly* to which Mr. Alfred Smith made reply before the presidential campaign last year. The author of the article indicated takes the former severely to task for his failure to understand the fundamental position of the Catholic Church and displays on his own part an unusually accurate insight into it.

The Rev. Wilfrid Parsons, S.J., Editor of *America,* has published a very clear, though brief, description of the Treaty and the Concordat that established the new relations between the Holy See and Italy. (*The Pope and Italy,* The America Press, pp. 134.) The author's treatment is followed by the texts of the Treaty, the Concordat and the financial convention, and the translation of the article which appeared in the *Osservatore Romano* the day after the agreements were signed. On account of the fundamental significance of this great event in contemporary history Father Parsons' little volume is most timely and useful.

The Rev. John A. McClorey, S.J. has published in a volume of 124 pages a series of six chapters containing a popular exposition of the inspiration, canonicity, infallibility and obscurity of the Bible. The treatment is easily within the range of an average serious reader and it presents the Catholic position on these fundamentals in a way that would serve well as a basis of a series of instructions. (B. Herder Book Co., St. Louis.)

There is no end to the lovers of Dante. The favorite passages of four hundred of them with brief comment have been brought together in a volume of 313 pages. (*My Favorite Passage from Dante,* John T. Slattery, Ph.D.; The Devin-Adair Co., N. Y.) It is a delight to go through the volume and find the choice of favorite passages and the reasons for them as they are set forth. Ruskin believed that the noblest uninspired words ever written were found in Dante in the line, "*In His will is our peace*".

The novel as a means of conveying religious truth has tremendous possi-

bilities. In *Hylton's Wife,* by Mrs. George Norman (Benziger Brothers, New York), the story, revolving round the matrimonial difficulties of an English couple, the attitude of the Church toward the indissolubility of the marriage bond is carefully developed. It is doubtful whether anyone save a Catholic could feel with the heroine who finds herself involved in a situation in which, to others, divorce would seem the logical outlet. However, in real life the root of this matrimonial difficulty might not be traced to infidelity on the part of the husband but to lack of children. The heroine, who is portrayed in the central rôle, is far from a heroine. She is just another Catholic woman who seems to be wholly ignorant of the purpose of the Sacrament of Matrimony — the procreation of children. Teresa Lorning is the only attractive character in the book. If English domestic life is as drab as portrayed in this novel, then marital infidelity there can be explained, even though it cannot be excused. Were the absence of children who might have stabilized the threatened union treated as a causal rather than an incidental factor, this story would appeal as in conformity with life.

Books Received

SCRIPTURAL.

THE INSPIRATION OF THE BIBLE. By the Rev. John A. McClorey, S.J. B. Herder Book Co., St. Louis and London. 1929. Pp. 124. Price, $1.00 *net.*

INSTITUTIONES BIBLICAE SCHOLIS ACCOMMODATAE. Auctore P. Alberto Vaccari, S.J. Vol. II: De Libris Veteris Testamenti. Vol. III: De Libris Didacticis. Romae: E Pontificio Instituto Biblico. 1929. Pp. 159.

JESUS ACCORDING TO ST. MARK. An Interpretation of St. Mark's Gospel. By Walter Lowrie, Rector of St. Paul's American Church, Rome. Longmans, Green & Co., London, New York, Toronto. 1929. Pp. xxv—564. Price, 20/- *net.*

THEOLOGICAL AND DEVOTIONAL.

OUR LADY'S OFFICE. The Little Office of the Blessed Virgin Mary according to the Roman Breviary. Accompanied by Thorough Explanations. With the Office of the Dead and the Penitential Psalms. By the Rev. Charles J. Callan, O.P. and the Rev. John A. McHugh, O.P. P. J. Kenedy & Sons, New York. 1928. Pp. xiv—491. Price, $2.10 *postpaid.*

A HANDBOOK OF FUNDAMENTAL THEOLOGY. By the Rev. John Brunsmann, S.V.D. Adapted and edited by Arthur Preuss. Vol. II: Revealed Religion. B. Herder Book Co., St. Louis and London. 1929. Pp. xii—711. Price, $4.50 *net.*

GOD—THE COSMOS—MAN. By William I. Lonergan, S.J., Associate Editor of *America.* (*What Then Must I Believe?*—1.) America Press, New York. Pp. 14. Price, $0.05.

JUDAS (A Study of Possibilities) AND JUDE (A Study of Contrasts). By the Rev. Michael Andrew Chapman, author of *The Prayer of Faith, The Epistle of Christ, The Faith of the Gospel, Sundays of the Saints,* etc. B. Herder Book Co., St. Louis and London. 1929. Pp. 133. Price, $1.25 *net.*

CHRIST IS ALL (Coloss. 3:11). By the Rev. J. Carr, C.SS.R. Sands & Co., London, Edinburgh and Glasgow. 1928. Pp. 152. Price, 3/6.

MEDITATION. Primer Lessons for the Laity according to the Ignatian Method. By William I. Lonergan, S.J., Associate Editor of *America.* America Press, New York. Pp. 20. Price, $0.05.

ST. JOSEPH, THE SAINT OF THE COMMONPLACE. By the Rev. John A. O'Brien, Ph.D., Chaplain of the Catholic Students at the University of Illinois. Paulist Press, New York. Pp. 16. Price, $0.05.

LOURDES AND MODERN MIRACLES. By the Rev. Francis Woodlock, S.J. Paulist Press, New York. Pp. 24. Price, $0.05.

FORWARD, AMERICA! A study of the reasons why the United States, and especially the Catholics of the United States, should lead the world in Mission activity. By Daniel A. Lord, S.J. Jesuit Mission Press, Inc., 257 Fourth Ave., New York. 1929. Pp. 32. Price, $0.10; fifty copies, $4.00, etc.

OUT OF MANY HEARTS. Fourth edition. The Brothers of the Holy Cross, Notre Dame, Indiana. 1929. Pp. viii—56. Price, $0.20; 50 copies, $8.00, etc.

LE MINISTÈRE BILINGUE. BILINGUAL MINISTRY. Par Georges Cabana, prêtre. 2ème édition. St. Augustine's Seminary, Toronto, Ont. 1928. Pp. 143. Price, $0.35 *postpaid.*

MANUAL D'ADORATION DU TRÈS SAINT SACREMENT. Par L. Barret, S.M. Pierre Téqui, Paris VI^e^. 1929. Pp. 228. Prix, 6 *fr. franco.*

UNE HISTOIRE POUR CHAQUE JOUR DU MOIS DE MARIE. 32 Lectures pour le mois de Marie. Par J. Millot, Vicaire Général de Versailles. 1^re^ série. Pierre Téqui, Paris VI^e^. 1929. Pp. 252. Prix, 11 *fr. franco.*

L'AMI DES PÉCHEURS. Par A. Galy, S.M. 2^e^ édition. Pierre Téqui, Paris VI^e^. 1929. Pp. xii—309. Prix, 12 *fr.* 50 *franco.*

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